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# CRITICAL REVIEW.

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For the Month of *January*, 1778.

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*A Letter to the right reverend the Lord Bishop of Carlisle, containing a few Remarks on some Passages of his Lordship's Pamphlet, intitled, "Considerations on the Propriety of requiring a Subscription to Articles of Faith." 8vo. 1s. Johnson.*

THE learned author of this Letter introduces his Remarks with encomiums on his lordship's literary abilities, moderation, and candor. He suggests some arguments against all subscriptions to human articles of faith, and points out some particular objections to the articles of the church of England. He maintains, that an assent and consent to every thing contained in our Liturgy, is a grievous imposition; and that no man, with a good conscience, can make use of prayers, formed on a plan, which he thinks 'contrary to the gospel.' He then endeavours to shew, that it is incumbent on those divines, whose ideas of scripture do not perfectly coincide with the doctrines inculcated in our established forms, to resign their preferments, and unite in societies, 'where divine worship may be conducted in a manner more agreeable to reason and scripture.'

'This, he says, will be a convincing proof to the world, that they believe the objections they make, to be of an important and interesting nature.'

On this passage it may be observed, that a learned and good man may see some blemishes and imperfections in the church, without thinking himself under a necessity of retiring, and renouncing her communion.

He may possibly consider the *doctrines* in dispute as points of mere speculation, of which it is impossible to form a complete

plete and adequate idea ; or if he conceives, that his notions are agreeable to the clearest deductions of reason, he may choose to avoid a hasty determination, or an absolute secession from the established church, on principles of modesty and moderation, on a full persuasion, that perfection is not to be expected in any human society ; that in a more enlightened state the most perfect wisdom of man may be looked upon as folly, and all our abstracted notions and learned disquisitions on points of theology, which polemical writers determine with an air of arrogance and self-sufficiency, may appear as vain and inconsistent, as the illusions of a sick man's dream.

There is a passage in the works of the celebrated Mr. Boyle, which deserves the attention of all enquirers after truth of every kind.

“ You will wonder, says he, that in almost every one of these essays, I should use so often *perhaps, it seems, 'tis not improbable,* as arguing a diffidence of the truth of the opinions I incline to, and that I should be so shy of laying down principles, and sometimes of so much as venturing at explications. But I must freely confess, that having met with many things, of which I could give myself no one probable cause, and some things, of which several causes may be assigned, so differing, as not to agree in any thing, unless in their being all of them probable enough, I have often found such difficulties in searching into the causes and manner of things, and I am so sensible of my own disability to surmount those difficulties, that I dare speak *confidently and positively* of very few things, except matters of fact. And when I venture to deliver any thing by way of opinion, I should, if it were not for mere shame, speak yet more diffidently than I have been wont to do. Nor have my thoughts been altogether idle in forming notions, and attempting to devise hypotheses. But I have hitherto, though not always, yet not unfrequently, found, that what pleased me for a while, was soon after disgraced by some farther or new experiment. And indeed I have the less envied many (for I say not all) of those writers, who have taken upon them to deliver the causes of things, and explicate the mysteries of nature, since I have had the opportunity to observe *how many of their doctrines, having been for a while applauded and even admired, have afterwards been confuted by some new phenomenon in nature, which was either unknown to such writers, or not sufficiently considered by them* \*.”

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\* Proemial Essay, vol. i. p. 307. edit. 1762.



If this great philosopher proceeded with so much diffidence when he was delivering the result of his studies in a science, wherein, by the united confession of the whole world, he so eminently excelled, every wise man will be extremely cautious in matters of much greater difficulty and importance, the determination of questions relative to the Deity, the demolition of establishments, and the institution of new modes of worship.

If the church, of which he is a member, admits of no superstitious or ridiculous rites; if it encourages no licentiousness; if it requires no practices, but such as are conformable to his most refined ideas of moral virtue, he may be very well satisfied with his station, till *that which is perfect is come, and that which is defective shall be done away.*

‘The resignation of these divines, continues our author, will be a *noble proof* of their zeal for pure christianity, if they will make so great a sacrifice, as an evidence of their sincere attachment to it.’

Resignation, we beg leave to observe, is no such proof. Many Christians, in the days of persecution, suffered martyrdom on account of their religion; the greatest part, no doubt, on a principle of conscience, and out of a perfect sense of their duty; but some, it is possible, might be prompted to sacrifice their lives to their obstinacy or their vain glory: for, as a sacred writer has remarked, *we may give the body to be burned, and yet be destitute of the most essential principle of Christianity.*

The author, speaking of our reformers, observes, ‘that many of them forsook every dear and valuable connection in their native land, and that others patiently underwent the fiery trial, rather than countenance what their judgements led them to disapprove, though established by the greatest authority.’

This we admit as a fact; but the argument deduced from such examples is of no weight. There is a wide difference between the state of our reformers, and the clergy of the church of England in the present age. When our reformers suffered at the stake, the protestant cause was desperate. They had neither power nor interest to moderate or resist the sanguinary zeal of their enemies. They had no prospect of a reformation, and they nobly disdained to shelter themselves in the bosom of a most corrupt, immoral, and abandoned church. They who believed, that Providence might possibly interpose in their favour, wisely retired, in compliance with our Lord’s prudential advice: “When they persecute you in one city, flee into another.”

But we live in happier times; we are members of a religious community, which is favourable to the most exalted attainments in virtue and piety; and have no room to doubt, but that every reasonable objection will in time be considered and removed. In this case, a hasty separation would betray a degree of impatience and intemperate zeal on one side; and would naturally produce animosities on the other, as it would indicate a contempt of the society, which we think it necessary to relinquish.

Cranmer (as a French historian \* has observed) who was a sincere and moderate protestant, and an enemy to all violence, was convinced, that a change, without danger, could only be brought about by *slow degrees*, and that it was necessary to lead the people *step by step* to the point at which they aimed; that besides, as the enthusiasm of the reformed would naturally grow weaker by time, they ought to observe a medium between both extremes, and not to push too far a reformation, which it was of such importance to render solid and durable.

But above all, it should be considered, that our reformers did not forsake the church of Rome on account of any thing, which is a stumbling-block to our present seceders. So far from it, they strenuously supported THOSE VERY DOCTRINES, which are retained in the church, and which we are now required to abolish! Their case and ours are therefore by no means parallel, and should never be placed in competition, till the church of England is as corrupt as the church of Rome.

‘ But, says our author, a resignation would by no means oblige you to remit in your endeavours, as to obtaining an amendment.’

Does this writer know any thing of the world? If he does, he must be sensible, that from the moment a man descends into obscurity, his opinion is either totally disregarded, or received with indifference. If he would wish to succeed in any point of consequence, he must maintain his importance. Men in power will hardly be inclined to attend to the remonstrances, or receive the advice and assistance of dissenting vicars, or non-conforming bishops.

‘ Besides, if it is the duty of one, it is the duty of all conscientious clergymen, who see the imperfections of our establishment, to separate from the church. Let us now suppose, that this were to take effect, what would be the consequence?—The church would be deserted by her best and ablest protectors in the hour of distress. These excellent men would sink into insignificance; their places would be filled by

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\* Abbé Milot.



those, who, on our author's hypothesis, would have no regard either for conscience or genuine Christianity; no abilities, or no inclination to alter our exceptionable forms upon the plan, which he proposes.

‘ Your lordship (says he to the bishop of Carlisle) or any other clergyman may open a place of worship in any part of England, as Mr. Lindsey has done in London.

Here we cannot forbear admiring the Quixotism of this writer. Five thousand learned and conscientious clergymen, it is true, may open five thousand places of worship; they may model their liturgies as they please, and take infinite pains to bring their hearers to a right way of thinking, but by what expedient, in the mean time, would they subsist? In opulent cities, perhaps fifty out of these five thousand would be decently supported: the rest, having no *legal* maintainance, no establishment to protect them, would be starved. The ardor of these venerable non-conformists would abate, and their pious project would be soon abandoned.

‘ It appears, says our author, very clear and evident, that Nebuchadnezzar had as much right to set up a golden image, and command all his subjects to worship, as any governors whatever, even of the Christian religion, have to make articles of faith, and establish modes of worship, for which they have no warrant in holy writ, and then punish men in any respect for refusing a compliance . . . Was [were] I forced either to bow down and worship a golden image (whether it was designed to represent some deity, or the chief magistrate himself) or to declare in a Christian congregation my unfeigned assent to the thirty-nine Articles of the church of England, I really believe I should prefer doing the former, if the weakness of human nature should prevent me from sacrificing my life to my duty.’

On this passage, and the case at large, we shall subjoin the sentiments of a learned friend, comprised in the following queries.

“ Does not this very clearly strike at all religious establishments as such? and yet is not something of that kind necessary to keep up the very face of religion amongst us? Do not all such establishments imply public liturgies, and these again include several particulars, not expressly delivered in holy Scripture, and in that sense ‘warranted’ by it, any farther than the command, *not to forsake the assembling of ourselves together*, must suppose some stated forms of worship in that *assembly*? Or will no less authority for such public service satisfy us, than that every part of it be made up of scripture terms, and contained, totidem verbis, in the Bible?”

Well then : here is a person originally entered into one of these communities, the church of England, for instance ; but by his progress in religious knowledge he detects several errors in its system, and inconveniencies in its ritual ; most of which having crept in by length of time, and the ignorance of some former ages, are still suffered to remain, like flaws in an ancient fabric, for want of such occasional repairs, as every human edifice or institution will require : what is now to be done in the case ? Must he forthwith quit his station in such establishment, and go about the world in quest of some other, that is, as he thinks, on the whole, more pure and perfect ? To discover this, and determine on the point with precision, will perhaps prove no very easy task ; and if upon a still stricter scrutiny he continues scrupling to join with any one, that does not appear to be absolutely free from imperfection, I fear, that, as the apostle intimates in a similar case, *he must needs go out of the world.*

Or, secondly, shall he try to make the best of our present forms, and reap the benefit of all that is truly excellent and unexceptionable in them ? While in return for such a benefit he is labouring to procure some amendment in other parts of our ecclesiastical constitution, and paving the way for a more uniform and perfect reformation, whenever our governors, without whose concurrence we can do nothing, shall be well disposed towards it : to obtain which favourable disposition no human means seem more effectual, than such a patient and persevering moderation ; while he is all along promoting and encouraging a sober spirit of enquiry, founded upon the just rights of conscience, a true Christian policy, and mutual toleration, and becomes equally solicitous to secure the no less sacred principles of unity and public order in the bond of peace.

Or, lastly, shall he leave this whole matter to the direction of some persons, in whom he may place a confidence, and who will undertake to conduct his devotions for him, either by some private forms of their own composition, or by the more easy, but not more edifying method of *extempore* effusions ?

Amongst these several ways of carrying on this great work, is it not, at least, a possible supposition, that the second of them may be, in some cases, safely adopted ? And therefore is it not begging the question to affirm, that such a compliance with what he cannot wholly approve, 'is always doing evil that good may come,' when in truth of two necessary evils, this is only choosing the less ? Nor is there occasion for any other 'sacrifice,' beside that of a man's prejudices, passions, or partial interests, to make an honest determination.

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After all, I am very far from intending to cast any reflection on those good and worthy men, who have found themselves obliged to give up every thing in this world by pursuing a different course: and heartily wish, that every one, who is seriously engaged in such a deliberation, would endeavour to discharge his duty faithfully, with care and diligence, equal to the importance of the subject, and the difficulties which attend it; and that all others, who are *strong in the faith*, and agreed upon the mode of professing it, as well as of performing every part of their public worship, instead of censuring and condemning all other modes, or casting a stumbling block in the way of any weak brother to discourage and distress him, may rather lend their charitable assistance towards the lightening of his burthen, and removing some of his doubts and difficulties, by allowing him the same perfect liberty of judging here for himself, and acting in pursuance of such judgement, that they themselves expect in other points of conscience, few of which may perhaps now a days either want it so much, or prove so well deserving of it."

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*A Dissertation upon the controverted Passages in St. Peter and St. Jude concerning the Angels, that sinned, and who kept not their first Estate. By Samuel Henley. 8vo. 2s. Johnson.*

**T**HIS Dissertation is a very ingenious attempt to explain the two following passages, which have occasioned many laborious enquiries, and many curious speculations.

"If God spared not the angels, that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement:—And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those, that after should live ungodly." 2 Pet. ii. 4, 6.

"The angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude v. 6, 7.

Writers unanimously apply these passages to a supposed defection of rebellious angels in heaven; but this author proposes a new explication, making them allude to a rebellious people upon earth.

'We learn, says he, from these passages, that there was formerly a people, who did not keep their estate, and who forsook their habitation: that they were called angels; and for their disobedience condemned to Tartarus: and were to be preserved in chains and darkness until the great day. The judgments executed upon them were like those of Sodom and Gomorrah: and it is intimated that among other instances of wickedness they were guilty of the same crimes, as the people of those cities. We have in the Mosaic history an account given of the first apostasy and rebellion upon earth; which was carried on by the sons of Chus, under their imperious leader Nimrod. And to this rebellion, and to this people, I imagine that the apostles allude. The history is of great consequence in the annals of the world; and consists of many interesting circumstances: each of which is significant; and will be found to have been completed in the persons of whom I treat. They assumed to themselves divine titles; and were esteemed by their posterity as a superior order of beings. They did not preserve their estate; nor regard the rule and government, under which they were placed: but revolted, and forsook their habitation. On this account they were represented as condemned to Tartarus; and there reserved in chains and darkness. The apostles throughout keep up a comparison between the apostates of old, and those which were rising in the church: and one great article is the despising of government.'

Having given this general account of Nimrod and his associates, the author proceeds to authenticate every circumstance of it, by quotations from the scriptures and from heathen writers, founding his process upon Mr. Bryant's account of these transactions\*.

Part of what that learned writer has advanced upon this subject is as follows;

—"Mankind for a long time lived under the mild rule of the great patriarch, Noah. When they multiplied, and were become very numerous, it pleased God to allot to the various families different regions, to which they were to retire: and they accordingly in the days of Phaleg, did remove, and betake themselves to their different departments. But the sons of Chus would not obey. They went off under the conduct of the arch-rebel Nimrod; and seem to have been for a long time in a roving state, but at last they arrived at the plains of Shinar. There they found occupied by Assur and his sons: for he had been placed there by divine appointment. But they ejected him, and seized upon his dominions, which they fortified with cities, and laid the foundation of a great monarchy. Their leader is often mentioned by the gentile writers, who call him Belus; and he is

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\* Analysis, vol. iii. p. 13.



universally spoken of as the builder of the tower called the tower of Belus and of Babel. He was assisted in the building of it by his associates, and it is expressly said, that they erected it to prevent their being scattered abroad \*... According to the gentile accounts, a large body of them were driven westward, as far as Mauritania, to the extremities of the earth, and the supposed confines of Tartarus. Here they settled under the names of the Titanians and Atlantians. Opposite to them another body was said to have taken up their residence at Tartessus, under the conduct of Gyges † who was also a Titanian from Chaldea."

In a treatise of Philo, says our author, there is an account of these transactions, which confirms the summary Mr. Bryant has here given us of this remarkable history; and, at the same time, illustrates the words of the apostle. This writer relates, "that the descendants of Chus broke through the subordination, in which they had been placed, and deserted their own estate; that they took up arms, and waged open and determined war against those, who were at enmity with them; and that Nimrod, to whose name the appellation of the revolter from hence became synonymous, was the instigator of this insurrection." Philo de Gigant. p. 272.

The original habitation of Nimrod and his followers, continues our author, was under the patriarch Noah; and the desertion of it the apostle describes in these terms, *μη τηρησάτας τὴν ἑαυτῶν ἀρχὴν*, "not keeping their first estate." If they had acted as they were bound by every tie of duty and allegiance, they would have waited for the general migration, which they seem to have anticipated; and they would then, according to the divine appointment ‡, have departed to those regions, which were occupied by the Mizraïm, Lubim, and other sons of Ham. But they refused to submit to the divine decree, and disregarded *τὸ ἰδίον οἰκητήριον*, the place to which they had been destined.

The persons mentioned by the two apostles are styled *ἄγγελοι*, *angels*. This, Mr. Henley thinks, is a title, which will be found by no means to disagree with the history given of Nimrod and his associates. Angels are represented as heavenly beings, the ministers of God's will, and the guardians of mankind. Nimrod took upon himself the titles of Alorus, Tiran, and Orion, which were sacred names; and he gave out, as we learn from Berosus [Abydenus §] that he was appointed of God to be his minister, and a guardian of his people. The

\* We omit the Mosaic account of this dispersion, quoted by Mr. Bryant, as the reader will find it, Gen. xi. 3, 7, 8, 9.

† See Thallus ap. Theoph. ad Autol. iii. p. 339.

‡ See Deut. xxxii. 7. Acts xvii. 2. § Euseb. Chron. p. 5.

principal of his companions were in aftertimes represented as superior to the race of man; and stiled, ἡλιαδαί, ἡμιθεοί, ἀθάνατοι, δαίμονες, *the offspring of the sun, demi-gods, immortals and demons.*

— The term ἀγγελος, an angel, is by the sacred writers indifferently referred both to celestial and infernal beings; and even to men, when they were at any time thought to be messengers of the divine will. This was the character, which Nimrod and his companions assumed: and it was confirmed to them by their ill-judging posterity... Nimrod under the name of the first king of Babylon, Alorus, "spread abroad a report, that God had appointed him to be the shepherd of his people \*." This is the very idea of a person stiled מלאך and ἀγγελος, by the sacred writers. His being esteemed δαίμων, a dæmon, after his death, confirmed it still more; for Philo, an eminent Jewish author, who wrote in the time of the apostles, positively affirms, that "though souls, dæmons, and angels, be different terms, yet in reality they are of one common import, and all belong to the same persons." He moreover asserts, "that those, whom others stiled dæmons were called angels by Moses †." There is, in the book of Job, a beautiful allusion to Nimrod and his associates, in which the Seventy expressly denominate them angels: ἀποστειλον ἈΤΤΕΛΟΥΣ ὀργη ‡ *scattered angels, in wrath.* Hence the term is in every respect very properly applied by the apostles.

\* The persons, of whom I am treating, were also looked up to as stars and constellations. Nimrod in particular was stiled § Orion; and at other times the Morning Star, and the Son of the Morning. We may learn from one of the Orphic hymns, that the dæmons and stars were esteemed the same.

|| Ἀστρων-ουρανίων ἱερὸν σέλας ἐκπροκαλεσθαι,  
Εὐ ἱεραῖς φωναῖσι κικλήσκων Δαίμονας ἀγῶς.

\* The titles above were kept up by most of the ancient Chaldaic and Ethiopic race. The Titanians of Mauritania are, in the Iōne of Euripides, stiled Ἀστὲρες Ἑσπεροί and the daughters of Atlas in the same country were referred to an asterism in the heavens, and called the Pleiades. When Homer mentions the death of Antilochus, the son of Nestor, he says, that he was slain by Memnon, the Son of the Morning; which Memnon was an Ethiopian,

¶ Τὸν δ' Ἦὺς ἐκτείνε φαεινῆς ἀγλαὸς υἱός.

\* Euseb. ubi supra. † De Gigant. p. 264, 263.

‡ Job, xl. 11. The original word, here translated *scatter*, is applied by Moses to the dispersion from Babel, Gen. xi. 8, 9.

§ Chron. Paschale, p. 36.

|| Hymn vi.

¶ Odyss. Δ. v. 188.



\* Virgil makes Dido inquire about this person under the same title; and styles him the Son of the Morning.

\* Nunc quibus Auroræ venisset Filius armis?

"It is remarkable, that the prophet Isaiah, when he is denouncing God's vengeance against Babylon and its princes, makes use of the same expression. In doing this, he seems to allude to the first apostate monarch, who affected to obtrude himself among the angels of heaven; and to be distinguished by divine titles. "† How didst thou fall from heaven, *לילך בן שחר*. O Lucifer! thou Son of the Morning! How art thou cut down, that didst weaken the nations!" The persons to whom he likened himself, or was likened by his posterity, were those celestial beings, the immediate ministers of God: who by way of eminence are stiled stars. There is a well-known passage in the book of Job to this purpose, which has extraordinary beauty. It is, where the Deity makes his appeal to Job, concerning the creation of the world; and bids him, if he be able, to answer. "† Where wast thou, when I laid the foundations of the earth? Declare, if thou hast any understanding. — When the morning stars sang together; and all the Sons of God shouted for joy." From the instances produced above we may perceive, that both the sons of God, and the dæmons of the Gentile world, were alike stiled angels and stars: and from hence, I think, we may be certified concerning the meaning of the two apostles in these texts, when they speak of these persons as angels."

The author mentions the complicated crimes of these apostates, and thus proceeds:

— St. Jude says, that the overthrow of this people afforded an example like to that of Sodom and Gomorrah: and we may infer, that their defeat was attended with many circumstances, which were similar. It is said of the cities of the Asphaltic vale, that "God overthrew them:" that is, he subverted their very walls and buildings. Hence they must have been affected not only with a fiery deluge from above; but with bituminous eruptions and convulsions of the earth below. The account given by Abydenus § concerning the tower of Babel, mentions storms and whirlwinds, which beat upon it. By other writers there are said to have been fiery meteors, attended with earthquakes, that shook it to its basis. Histæus adds, that those, who escaped the calamity fled to Shenaar, and were afterwards dissipated over the face of the earth.

\* The word *ταραχῶς*, used by the apostle, denotes something violent in the mode of execution. It intimates, that the

• Æneid. Lib. vi. v. 751.

† Isaiah, c. xiv. v. 12.

‡ Chap. xxxviii. ver. 4. 7.

§ Euseb. Chron. p. 13. Theoph. ad Autol. ii. p. 371.

persons spoken of were forcibly expelled from the region, which they had occupied, and driven to the place called Tartarus. The language, in which both of the apostles have described this event, has no similitude to the diction in any other part of the New Testament. From hence, and from the dithyrambic turn of their expressions, there seems room to conjecture, that they had each in view some ancient history: and this probably had been translated into poetical measure by some Hellenistic Jew; as we may judge from the rythm, with which it is attended. The latter part of the book of Wisdom seems to have been composed by a like hand, and in the same manner. Many of the prophets apparently allude to histories long lost; which though they were not admitted into the canon of scripture, yet were looked upon as authentic, and quoted accordingly. The words *σειραῖς ζοφῆς ταρταρῶσας* are remarkable; as are likewise *δεσμοῖς αἰδίοις ὑπὸ ζοφῶν τετηρηκεν*. We meet with among the Gentile writers repeated accounts of Nimrod, and his associates, who are represented as Titanians, and are said to have warred against heaven. They are described as being at last overpowered with storms and whirlwinds, and blasted with lightning: and at the close of it is said that they were driven to Tartarus, and there kept in chains of darkness.

—‘ They are represented by St. Peter as held *σειραῖς ζοφῆς*, and by St. Jude as *δεσμοῖς αἰδίοις ὑπὸ ζοφῶν*, all which bears a great resemblance to the phraseology as well as to the narrative of the Grecian writers. Nor must we think this at all strange, when we consider, that the Grecians in their mythology referred to the same persons, the associates of Nimrod, under the character of the rebellious Titans. Hesiod mentions their being overthrown by the Deity, and reduced to a state of amazement and stupefaction: that they were driven to Tartarus, where they were to be for ages consigned to chains and darkness. After having described their opposition and discomfiture, he then comes to their captivity and place of residence;

Καὶ τὴς μὲν ὑπὸ χθονὸς εὐρυοδείης  
Πεμψαν, καὶ δεσμοῖσιν ἐν ἀργαλειοῖσιν ἐδήσαν.

Εὐθα θεοὶ Τίτηνες ὑπὸ ζοφῶν ηἰροῦνται

Κεκρυφαται, &c.

Hes. Theog. 717, 729.

The author produces many passages from the Greek and Latin poets, to shew, that the Titans were consigned to Tartarus (which some placed at the extremities of the earth beyond the region of Mauritania; others in an immeasurable depth, far removed from the surface of the earth, and the regions of day) and continues the argument in this manner:

‘ It is remarkable, that the apostle, when he mentions the judgements, with which this people were punished, does not immediately say, that God overthrew them in his displeasure; but



but only, *ἐκ ἐφείσατο*, 'he did not spare them.' This seems to intimate, that there was a reason, why they possibly might have expected, that some mercy would have been shewn them. The like mode of expression occurs in Ecclesiasticus, ch. xvi. 7. where the judgements of God upon the Titans, and upon the inhabitants of Sodom are mentioned together. "He was not pacified (or softened) towards the GIANTS of old, when they fell away in the strength of their foolishness; neither spared he, *ἐκ ἐφείσατο*, THE PLACE WHERE LOT SOJOURNED. These two events are brought together, as we have before seen, by the apostles, and in a manner exactly similar. And as it was a question with Vitranga and Dr. Lardner, to what scriptural histories the apostles in the foregoing passages alluded, we may be certain, that this was one, and the chief text, to which they referred. And we may be, I think, farther assured from this passage, that the apostate angels of St. Peter and St. Jude were no other than the rebellious Titans of other writers.

—' It is observable, that in the three places, where these apostates are spoken of, viz. in Ecclesiasticus, St. Peter and St. Jude, they are uniformly introduced with the people of Sodom and Gomorrah \*. And the reason is plain, because they were certainly guilty of the same unnatural lusts. St. Peter joins them together, when he speaks of their prevailing crimes, and continually alludes to them in his admonitions to others †. . . St. Jude likewise mentions both people in succession, and joins them together in guilt. After having taken notice of the former persons, and the nature of their punishment he adds, *ὡς Σοδομα, &c.* "Just like Sodom and Gomorrah, and the cities in their vicinity, who copied this people in their guilt." By this, I think, we may learn, that the inhabitants of Sodom are said to be similar in crime to these apostates, whom the apostles are just describing. They sinned *τον ὁμοιον τατοις τροπον*: by which is meant, that they resembled them in their iniquities. Such, in my judgement, is the natural purport of the words. And from hence, I think, we may be assured of two things, which will serve farther to confirm what I have been saying about this people. First, that the persons stiled *αγγελοι*, were undoubtedly MEN; and secondly, that their history was prior to that of Sodom, the natives of which place copied the former in their wickedness. The depravity of the Cuthites in this respect was very great; and we find sad tokens of it in many of the colonies where they settled. . . All of the Titanian race seem to have been so notorious on this account, that their very name betokened infamy. Hence we find in Hesychius, *Τιταν, παιδερασης*, introduced as synonymous terms.

\* They are likewise connected in the same manner by the prophets. Isa. xiii 19. Jer. l. 40.

† 2 Pet. ii. 9, 10.

—‘ St. Peter speaks of these people as confined in darkness, and “there reserved for future judgment.” According to St. Jude they were in like manner reserved “unto the judgment of the great day.” All people, even those of their own family, seem to have been sensible, how great the guilt was of these rebels, and have described it accordingly.’

This learned writer, having shewn that the Atlantians, who were driven to Mauritania, had divine titles, and were looked up to as stars and constellations, thus very happily illustrates the figurative language of the two apostles :

‘ It has been shewn, that the Atlantians, who were driven to Mauritania, had divine titles, and were looked up to as stars and constellations. Hence in the *Iōne* of Euripides, Creusa being in distress wishes, that she could fly away to the people of the western world \*.

“ O ! that I could be wafted through the yielding air,  
Far, very far, from Hellas,  
To the STARS of the Hesperian region †,  
So great is my load of grief.”

Bryant.

‘ St. Jude alludes to these first apostates and their wanderings when he is speaking of others, who were arising : and what is very particular he styles them, ἀστέρες πλανηταί, “ wandering stars, to whom is reserved the blackness of darkness for ever.” St. Peter has the same allusions, when he speaks of people τὰς ἐν πλάνῃ ἀναστρεφόμενας “ who were in a continual state of wandering ;” and when he styles them νεφέλαι, &c. “ clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.” We could not have a stronger idea conveyed to us of that impulse, by which the first apostates were scattered abroad, than that of a cloud hurried on by a whirlwind : for nothing can be more forcibly impelled, or is more liable to be dissipated. The ancients had always a notion, that when the gods fled westward, they were driven by Typhon, by which was signified a whirlwind or storm. Τυφῶν, ὁ μέγας ἀνεμὸς, Hesych. All which agrees well with the description of the apostle. And it is farther to be remarked, that Apollonius and Callimachus ‡ have applied to the descendants of these Cuthites, though in a somewhat different manner, expressions like those of St. Peter and St. Jude.’

The author having observed, that Nimrod was stiled Orion, the morning star, or the son of the morning, and his associates wandering stars, produces several passages from the prophets, which, he thinks, bear an allusion to these rebellious

\* Ἀστέρας ἐσπεριῶς. Eurip. *Iōn*. v. 796.

† Apol. Arg. iii. 1358.

‡ Call. Hym. in Delum, v. 174.



people \*. He then concludes with an account of the drift of the two epistles, the second of St. Peter, and that of St. Jude: observing, that the apostles allude to the first grand apostacy in the world under Nimrod, and to the second, which was to come, under antichrist, and illustrate the second falling off by similar circumstances in the first. There is indeed a striking resemblance between St. Paul's account of 'the Man of Sin, exalting himself, above all, that is called God, or that is worshiped;' and the description of Lucifer, the Titanian prince, in Isaiah, 'exalting his throne above the stars of God,' &c. †. We find likewise a great similitude in the crimes of the first and second apostates. The latter were to speak evil of dignities, and would pay no more regard to apostolic authority, than the former had done to patriarchic of old. They were to deny 'the Lord that bought them,' which was to be effected by introducing again demon worship, or the worshiping of angels, to the exclusion of God their Creator, and Jesus Christ their Saviour.

Hence probably the name of Titan was given to Antichrist, *Τίταν, το τε αντιχριστ ονομα*, Heyfic. as Babylon has been appropriated to the place of his abode. And it is supposed by some, that this is the Babylon, from whence St. Peter wrote to those disciples, whom he addressed in his Epistles ‡.

We have now given a summary view of this performance. The reader however will remember, that every abridgement or abstract must be less precise and satisfactory than the original, in consequence of those chasms and interruptions in the argument, which in an epitome are inevitable. We have been more diffuse on this article, than we usually are in our account of pamphlets. But the reason is obvious. The present Dissertation is a work of learning and ingenuity. The hypothesis is new, and seems to throw great light on some obscure passages of scripture. But if upon farther enquiry, it should appear fallacious, the candid reader will, at least, acknowledge, that the argument is well supported.

The following considerations seem to corroborate the author's opinion. 1. A defection of happy spirits in heaven is an event, which can only become credible upon the clearest attestations of scripture. But in this article we have only some obscure intimations and allusions; no regular history. 2. In heathen antiquity there is no history, no fable, which bears a strict analogy to the fall of the angels. But the story of the giants,

\* See Isa. xiii. 1, 6, 10, 19, ch. xiv. 4, 12. xxxiv. 4. Jer. l. 21, 23. Ezek. xxxii. 7, 8.

† 2 Thef. ii. 3, 4. Isa. xiv. 13, 14.

‡ Lardner's Hist. of the Apolt. and Ev. vol. iii. 246.

placing Pelion upon Olympus \* evidently corresponds with the history of Nimrod and his associates, who attempted to erect an enormous tower, which was to *reach up to heaven*.

The falling away of those called angels being introduced first, has made many think, that this event was first in order, and prior to the creation. But if any argument is derived from the arrangement of the events mentioned by St. Peter, it is totally invalidated by St. Jude, who introduces the departure of the Israelites from Egypt, and their destruction in the wilderness, before the apostacy in question, and the overthrow of Sodom.

The chief difficulties attending this hypothesis, which we perceive at present, are these: it is hardly natural to suppose, that the apostles would illustrate their doctrines by a piece of history, wrapped up in *dark* and *figurative* expressions, when, at the same time, they have mentioned other events with an historical simplicity.

Secondly, our Saviour and his apostles speak of the devil and his angels, of our adversary the devil, of the wiles, and the condemnation of the devil, &c. \* But from whence could such a race of beings derive their malignity, if not from a voluntary defection, and an habitual depravity? If therefore we give up this point, the whole system of diabolism will be shaken to its foundation.

*The Student's Pocket Dictionary, or Compendium of Universal History, Chronology, and Biography: from the earliest Accounts to the present Time. By T. Mortimer. 12mo. 3s. 6d. Johnson.*

**T**HIS work is divided into two parts. The first contains a chronological account of the most remarkable events from the creation to the present time; the second, an alphabetical list of eminent men, with a short account of their characters and country, the times of their birth, death, &c.

The author is in general accurate in his dates. But by taking his materials from different systems of chronology, he has sometimes fallen into inconsistencies. For example, he says: 'Helen was carried off by Paris, which occasioned the Trojan war, 1218, B. C.—Ajax killed [more properly killed himself] at the siege of Troy, 1200.—Paris slain, 1188.—Achilles slain at the siege of Troy, ab. 1180.'

\* *Fratresque tendentes opaco  
Pelion imposuisse Olympo.*

HOR.

† Matt. xxv. 41. 1, Pet. v. 8. Eph. vi. 11. Tim. iii. 6.



According to this account, Helen was carried to Troy 40 years before the destruction of that city; and consequently must have been an *old woman*, when the Trojan senators admired her for her *beauty*, Il. iii. 156. Ajax was killed 20 years before Achilles; though he survived that hero, and afterwards contended for his armour. And, lastly, Paris was killed 8 years before the man he slew.

Again: 'Epeus, a Greek architect and engineer, to whom is attributed the Trojan horse, fl. 1209 B. C.—Ulysses fl. ab. 900.'

Epeus and Ulysses are here placed at the distance of 300 years, though they were both, at the same time, in the Trojan horse. Æn. ii. 261, 264.

'Homer, says our chronologist, fl. 907. B. C.'—That is, seven years before Ulysses; contrary to the testimony of all antiquity, and of Homer himself.

'John the Baptist, we are told, was beheaded A. D. 32. ag. 37.'—By this computation it appears, that he was *five years*, though in reality, he was only *six months*, older than Christ.

These and the like inconsistencies can only serve to perplex and confound the student, and should, upon all accounts, be rectified in the next edition.

There are many cases, in which the most learned writers have differed from one another, several hundred years. In these instances the chronologist should produce their respective opinions, and subjoin his authorities. This would obviate many contradictions.

Our author's list of eminent men is copious and comprehensive. But then the names of many insignificant writers, philosophers, painters, sculptors, engravers, musicians, and architects, are inserted, which perhaps would not have been known, if they had not been mentioned in the writings of Diogenes Laertius, Pliny, Melchior Adamus, Felibain, Du Piles, Moreri, Ant. Wood, and others.

We have no objection to the names of lady Eliz. Germaine, bishop Hayter, Mr. Arnold King, Dr. Munckley, Dr. Sam. Nicolls; or even to the names of players, Mr. Rich, Mr. Mofop, and the like. But if the author extends his catalogue to these worthies, a thousand others will put in their claim to the same distinction.

He seems to be too diffuse in his account of kings and queens. The dates of a few capital incidents, in the course of their respective reigns, would have been sufficient.

The compiler says, 'he flatters himself, that throughout the circle of the sciences and the arts, no living professor will have it in his power to say, that he has sought for the name, date

of existence, and proper description of any eminent man in his art or profession, and could not find it in this work.'

A man must have a very contracted notion of the republic of letters, if he supposes, that this little volume contains the names of every eminent writer. We would engage to find several hundred authors well known to men of learning, who are not mentioned in this work; as, Fenestella, Apicius, Terentianus Maurus, Cæl. Aurelianus, Nonius Marcellus, Saxo-Grammaticus, Cæl. Rhodiginus, Nat. Comes, Curcellæus, Scapula, Sixtus Senensis, Hephæstion, Phavorinus, Isid. Clarius, Osiander, Vatablus, Goropius Becanus, Diodati, Glasius, Hottinger, Piscator, Gabriel Sionita, Lipenius, Tillemont, Vitringa, Outram, Baglivi, Turner, Heister, Knatchbull, Geddes, Abernethy, Ibbot, Mangey, Sykes, Coneybeare, Delany, Lavington, Clayton, Markland, Hunt, Birch, &c.

We cannot therefore, by any means, look upon this work as a finished performance. Yet notwithstanding the errors and defects we have pointed out, it will be a useful compendium to young students, and men of letters, if used with caution, as it contains a great variety of chronological and biographical information, and is much more commodious for ordinary use than any voluminous compilation.

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*Sermons on the Articles of the Christian Faith.* By Samuel Ogden, D. D. 8vo. 4s. 6d. Beecroft.

EVERY ordinary reader sees a remarkable dissimilarity in the hand writing, the voice, the countenance of different men. The discerning reader perceives an equal dissimilarity in the style of different authors, though they are all men of learning, and write on the same, or similar subjects. For example: in one collection of sermons, he will find good sense and solid reasoning, in a rough and intricate style; in another, a number of trite and superficial observations, in smooth and oratorical language; in a third, plain practical piety, but neither life or spirit; in a fourth, pompous expressions, splendid epithets, and laboured antitheses; in a fifth, a multiplicity of precepts and admonitions, without order or connection; in a sixth, a sententious brevity; in a seventh a prodigality of words, a spark of sense in a 'period of a mile;' in an eighth, a mixture of common language and scripture phrases, with heaps of quotations from the Old and New Testament on every trivial occasion; in a ninth, two or three flowery descriptions, or a little comic raillery, interspersed with a few tragical exclamations; and in a tenth perhaps, a happy combination of  
good



good language and good sense ; a purity of moral sentiment, a delicacy of thought, a force and perspicuity of reasoning, and an elegant simplicity of diction.

We have been led into these remarks by a certain peculiarity of style and manner, observable in these discourses. The learned author generally states his arguments in two or three short sentences ; and answers the objections of the unbeliever by a laconic reply ; or silences him by a smart, unexpected question. As these discourses were probably delivered before a learned audience, the professor very properly considered, that there was no occasion for a long train of reasoning on points of doctrine, which have been repeatedly discussed ; that a few sketches were sufficient, in conformity to the proverb, *verbum sapientibus*.

The following extracts will be no unfavourable, specimen of Dr. Ogden's manner of writing.

' He [our Saviour] came down from heaven ; and still continuing to be one with the Supreme Nature, he assumed our's. He became man : he lived upon earth, did good, endured pain, preached piety and righteousness, worked wonders, suffered death as a malefactor, restored himself to life, returned to heaven, and now governs his church by the operation of yet another Divine Person, who with him and the Father, is one God, blessed for ever.

' All this, you seem to say, is strange and wonderful. It is so. The Divine existence, eternity, infinity, which yet reason obliges us to acknowledge, is very wonderful. The divine government of the world, which we experience, is in many instances exceedingly astonishing. The world is filled with wonders ; and if you attempt ignorantly to remove them, they become greater. If you deny what is strange, you must admit what is impossible.

' It is strange, perhaps you think, that our first parents should commit sin. This part of the wonder, that any of our kindred should do what was not right, we must not insist on.

' It is strange that they were not immediately punished with death. How ! shall we make it a wonder that God is merciful ? It must be a wonder then that we are living.

' It is, however, very strange, you are pretty sure, and hardly right, you humbly think, that their posterity should be involved in their guilt, and made to suffer for an offence that was not their own.

' Now first of all, is it not surprising that this should appear so strange to us who have lived all our lives in a world, in which the same thing has happened every day ? Is any

thing more common than to see men suffering the most grievous calamities, through the fault or only the folly of other persons?

‘ But this is natural. And who made it to be natural? Did not he who made the world?

‘ A great change took place at the fall: do you know the particular manner in which it was effected? Can you say how far that was, or was not natural?

‘ But, what think you of the remedy provided for this calamity, the redemption of man in Jesus Christ? of the state of happiness offered him in heaven, instead of his earthly paradise? Is not the severity of your complaint softened by these considerations?

‘ But waving these answers, let us, for a moment suppose that these things are indeed so strange as to be incredible; that the fall and the redemption of man is all a fiction; and the world in as good a condition as it was at first, or was ever meant to be.

‘ The wickedness and the misery that are in the world, still remain in it, after all our suppositions: these are matters of fact, alas! and must be acknowledged by us all, whatever opinion we entertain concerning the cause of them. The state of man, whether a fallen state or no [not], is what it is. Evidently the world lieth, in a very great degree, in wickedness; the life of men, of all men, is full of trouble, of many is so distressful that it affects us with horror, till death, very soon, the sooner often the better, puts an end to it. Man appears upon the sea of life, struggles with waves and storms for a few moments, and sinks again into the abyss, for ever.

‘ And is this your vindication of God's love and goodness? This the best defence you can devise of those tender mercies which are over all his works.

‘ It would be severe in him, you think, to degrade us to such a sad state as this for the offence of our first parents: but you can allow him to place us in it, without any inducement. Are our calamities lessened for not being ascribed to Adam? If our condition be unhappy, is it not still unhappy, whatever was the occasion? with the aggravation of this reflection, that if it is as good as was at first designed, there seems to be somewhat the less reason to look for its amendment.

‘ Or will you say that the Supreme Being was not able to accommodate us in a better manner? or that he was not desirous of doing it? that he is wholly unconcerned about us? or that he never made the world at all? and that we came into it of ourselves, or by the help of fate or fortune?

‘ Which



' Which now of these truly strange suppositions shall we please to adopt? choosing what is absurd, to avoid what is wonderful; and driven by the fear of little difficulties, into great contradictions.'

In a discourse on the resurrection of Christ, the author thus dispatches one of the most formidable objections of a celebrated sceptic.

' The adversaries of our faith finding no further resources on the plain ground of common sense, make their last retreat into the thorns of subtilty.

' The resurrection, it seems, was an event so strange, that no testimony whatever is enough to prove it: the story, we may be sure, is not true; whoever he be that tells it.

' On what foundation pray, do you build an assurance so very absolute?

' On the foundation of experience.

' As how?

' I am to tell you, then, that we know nothing of the essence of *causality*; but found all our assent upon *similitude*.

' I am not sure that I comprehend you.

' You cannot be possessed of so fine an argument in its perfection, without having recourse to the original inventor: it may suffice to let you know in brief, that we believe always what is most *likely*, and call that most likely, which most resembles what we have before met with.

' But things often fall out that were not likely.

' Yes; so often, that we find it, in general, likely that they should; and in each particular case reflect which of the two is less likely, that the thing should be as it is represented, or the reporter represent it falsely.

' Have you ever found in the course of your experience that any thing was not true, which had been as well attested as the resurrection?

' It was a miracle: experience therefore, universal experience declares against it.

' That of the *five hundred brethren* who saw it, was, sure, on the other side.

' You must appeal to present experience. Nature we find unchangeable.

' Nature! When I dispute with you about Christianity, I suppose that you believe a God.

' You suppose perhaps too fast.

' Then I have no further dispute with you: I leave you to other hands. Christianity desires no greater honour than to be received by every one that is not an Atheist.

' Suppose there be a God: what then?

‘ Why, then he made the world.

‘ Well.

‘ And a multitude of things must have been done at that time of the creation, which are not comprehended within the present course of nature. Every animal, every vegetable, must have been brought into Being at first in some manner of which the world now affords no examples. Of this we have no experience, yet we allow it to be true; and we need no testimony, for we know it must have happened.’

The subjects, which the professor has illustrated in this volume, are—the Being of God; the Redemption of Man; the Incarnation, Sufferings, Resurrection, and Ascension of Christ; a future Judgement; the Being and Assistance of the Holy Ghost; Zeal for Articles of Faith; the Forgiveness of Sins; the Resurrection of the Body; everlasting Life; and the Superiority of the Christian Religion over all other Religions.

The author keeps within the pale of *orthodoxy*, while he discusses the common points of controversy.

*Cato: or, an Essay on Old Age. By Marcus Tullius Cicero. With Remarks by William Melmoth, Esq. The second Edition, revised and corrected. Vol. I. 8vo. 5s. in boards. Doddsley.*

*Lælius: or, an Essay on Friendship. By Marcus Tullius Cicero. With Remarks by William Melmoth, Esq. Vol. II. 8vo. 5s. in boards. Doddsley.*

THE literary character of this ingenious translator is so well known and established, that it would be unnecessary for us to say any thing in his praise. We shall only observe in general, that the work before us is executed with that accuracy, elegance, and spirit, which distinguish his former productions in this department of literature \*. The mere English reader may be assured, that the sentiments of Cicero are represented in their full sense and beauty; and even the man of learning, if he can only lay aside that enthusiasm and partiality in favour of a classical composition, which education is apt to inspire, may read these Essays with as much pleasure in the language of Mr. Melmoth, as in that of the Roman author.

These treatises are two of the most valuable pieces of the moral kind, that have been transmitted to us from the ancients. The subject, upon which they respectively turn, ‘ comes home, as lord Bacon says of his own essays, to every man’s business

\* Dialogue concerning Oratory, Pliny’s Epistles, and Cicero’s Familiar Letters.



and bosom ;' and the noble principles they inculcate, are supported and enforced with all the advantage, that elegance of genius can give to truth of sentiment.

Mr. Melmoth's translation of the Essay on Old Age was published in 1773, and mentioned at that time in our Review \* ; we shall therefore confine our present observations to the Essay on Friendship.

This admirable treatise ' seems to have been drawn up with a particular view to the state of public affairs at the time it was written, as well as for the more general and extensive purpose of moral instruction ; several passages evidently alluding to the very critical circumstances of the commonwealth at that period. It was published immediately after the assassination of Julius Cæsar ; when some of the most respectable partizans of that ambitious chief, were indirectly endeavouring to turn the popular odium upon the cause and the persons of the conspirators, by the public honours they exhibited to his memory : a conduct which they attempted to justify by the duties of private friendship. At a conjuncture, therefore, when the restoration of the republic in some measure depended upon the notions that were entertained concerning those obligations ; to ascertain the true principles of that connection, and mark out the just limits of its claims, was a design worthy of Cicero, no less in his patriotic than his philosophical character. Many of the ancients, indeed, maintained very extravagant opinions upon those points : and for this reason, perhaps, it is, that there is scarcely a single ethic writer of eminence during the philosophic ages of Greece, (of whose works any account has been preserved,) who does not appear to have discussed the question, as a necessary and important branch of his moral system. It is probable, that the substance of what the most judicious of those philosophers had delivered in relation to that inquiry, is wrought into the present performance ; it is certain, at least, that Cicero has considerably availed himself of Aristotle's dissertation inserted in his ethics ; as he may be traced likewise in the few fragments that still remain of a discourse on the same topic, composed by Theophrastus. In fact, he hath so accurately sketched the principal outlines of his subject, as to have left little more to those who might resume it after him, than to pursue his principles, extend his reasonings, and apply his maxims. Accordingly, bishop Taylor in our own language, and the very ingenious Mons. Sacy in the French, (the only modern authors of distinction who have written treatises professedly on friendship) have added nothing essential to the admirable draught he has delineated.'

Cicero, in his treatise on Old Age, represents the elder Cato as the principal speaker ; being persuaded, that no person

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\* Crit. Rev. vol. xxxv. p. 455.

could with more weight and propriety be introduced, as delivering his ideas in relation to that advanced state, than one, who had so long flourished in it with unequalled spirit and vigour. In pursuance of the same principle, he imagined that the memorable intimacy, which, we are told, subsisted between Lælius and Scipio Africanus †, rendered the former a very suitable character to support a conversation on the subject of friendship.

In this conference Q. Mucius Scævola, and Caius Fannius are supposed to make a visit to Lælius, their father-in-law, soon after the death of Scipio, and from that circumstance to give him occasion to enter upon the subject in question. He therefore delivers his opinion concerning the nature of true friendship, the extent of its obligations, and the maxims by which it ought to be conducted.

We give our readers the following extract, not because it contains any peculiar beauty of sentiment, but chiefly on account of an excellent note, which may serve to shew the modern reader, that there are passages in the scriptures, which would be highly admired in a classic writer. But, unhappily for them, they are read with coldness and indifference, because they are in a book, which it is too fashionable to depreciate.

“ I have been told likewise, that there is another set of pretended philosophers of the same country, whose tenets concerning this subject, are of a still more illiberal and ungenerous cast: and I have already in the course of this conversation, slightly animadverted upon their principles. The proposition they attempt to establish, is, that “ friendship is an affair of self-interest intirely, and that the proper motive for engaging in it, is, not in order to gratify the kind and benevolent affections, but for the benefit of that assistance and support which is to be derived from the connection.” Accordingly they assert, that those persons are most disposed to have recourse to auxiliary alliances of this kind, who are least qualified by nature, or fortune, to depend upon their own strength and powers: the weaker sex, for instance, being generally more inclined to engage in friendships, than the male part of our species †: and those who are deprest by indigence or labouring under misfortunes, than the wealthy and the prosperous.

‘ Excellent

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† The second of that name, the son of Paulus Æmilius.

‡ It would be an invidious task, perhaps, to estimate the comparative qualities and dispositions of the two sexes, with respect to the connection mentioned in the text; but let it be remembered, for the honour of the fairer part of the creation, that one of the strongest and most affecting instances of a faithful attachment to be



\* Excellent and obliging fages these, undoubtedly! To strike out the friendly affections from the moral world, would be like extinguishing the sun in the natural: each of them being the source of the best and most grateful satisfactions, that the gods have conferred on the sons of men. But I should be glad to know what the real value of this boasted exemption from care, which they promise their disciples, justly amounts to? an exemption flattering to self-love, I confess; but which, upon many occurrences in human life, should be rejected with the utmost disdain. For nothing, surely, can be more inconsistent with a well-poised and manly spirit, than to decline engaging in any laudable action, or to be discouraged from persevering in it, by an apprehension of the trouble and solicitude with which it may probably be attended. Virtue herself, indeed, ought to be totally renounced, if it be right to avoid every possible means that may be productive of uneasiness: for who that is actuated by her principles, can observe the conduct of an opposite character, without being affected with some degree of secret dissatisfaction? Are not the just, the brave, and the good, necessarily exposed to the disagreeable emotions of dislike and aversion, when they respectively meet with instances of fraud, of cowardice, or of villainy? It is an essential property of every well-constituted mind, to be affected, with pain, or pleasure, according to the nature of those moral appearances that present themselves to observation.

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be met with in history, occurs in the friendship which subsisted between two females. The instance alluded to, is recorded in the Jewish annals, and most pathetically related by one of the sacred pen-men. The reader need not be told, that Naomi together with her husband and their two sons, being compelled by a general famine which desolated the land of Judea, to seek for sustenance in a more plentiful country; retired into the kingdom of the Moabites. Naomi had not been there long, before she had the misfortune to bury not only her husband, but her two sons; the latter, however, before their deaths, had taken "them wives of the daughters of Moab." In process of time, being informed that the famine *was ceased* which had driven her from her native country, she determined to return: and setting out for that purpose, her two daughters-in-law affectionately conducted her part of the way. But when they arrived at the place where it was intended they should take leave of each other, the faithful Ruth could by no persuasions be prevailed upon to undergo the pain of a final separation. Neither difference of religion, nor the powerful ties of country, or family attachments, were equally strong with those which the most cordial amity had formed in her heart. "Intreat me not, said this amiable woman to her beloved friend and mother-in-law, intreat me not to leave thee: for whither thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people; and thy God, my God. Where thou diest, will I die; and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

‘ If sensibility, therefore, be not incompatible with true wisdom ; (and it surely is not, unless we suppose that philosophy deadens every finer feeling of our nature) what just reason can be assigned, why the sympathetic sufferings which may result from friendship, should be a sufficient inducement for banishing that generous affection from the human breast ? Extinguish all emotions of the heart, and what difference will remain, I do not say between man and brute, but between man and a mere inanimate clod ? Away then with those austere philosophers, who represent virtue as hardening the soul against all the softer impressions of humanity ! The fact, certainly, is much otherwise : a truly good man is upon many occasions extremely susceptible of tender sentiments ; and his heart expands with joy, or shrinks with sorrow, as good or ill fortune accompanies his friend. Upon the whole then, it may fairly be concluded, that as in the case of virtue, so in that of friendship, those painful sensations which may sometimes be produced by the one, as well as by the other, are equally insufficient for excluding either of them from taking possession of our bosoms.’

The following pathetic sentiment reminds us of the fate of the unhappy author.

‘ One would wish to preserve those friends through all the successive periods of our days, with whom we first set out together in this our journey through the world. But since man holds all his possessions by a very precarious and uncertain tenure, we should endeavour, as our old friends drop off, to repair their loss by new acquisitions ; lest one should be so unhappy as to stand in his old age, a solitary, unconnected individual, bereaved of every person whom he loves, and by whom he is beloved. For without a proper and particular object upon which to exercise the kind and benevolent affections, life is destitute of every enjoyment that can render it justly desirable.’

Cicero wrote this dialogue at the age of sixty-three. The next year he had the mortification to see himself in the melancholy situation he describes, separated from ‘ every person, whom he loved, and by whom he was beloved.’ For in the utmost anguish and distress he was obliged, in consequence of the persecutions of Marc Antony, whom he had exasperated by his Philippics, to fly from his family and his country. In this attempt he was pursued and beheaded by one Popilius, whom he had formerly defended and saved, when he was under a criminal prosecution, on a charge of having killed his father \*.

To this translation the author has subjoined a considerable number of elegant and useful remarks ; from which we can-

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\* Valerius Maximus mentions the baseness and ingratitude of Popilius with a proper detestation. Lib. v. 3.



no resist the pleasure of citing one or two of his observations on the assertions of an ingenious writer, who attempts to prove, that friendship is 'totally incompatible with the genius and spirit of the gospel.'

'That private friendship does not expressly enter into the precepts of Christianity, is unquestionably true: for, the nature of the connection necessarily excludes it from being the subject of a religious, or moral, obligation. The distinctive character of this relation, consists in a spontaneous sentiment of the heart, unconstrained and uninfluenced by compulsive, or external, motives of every kind and degree. To attempt therefore to produce a voluntary affection, by the authority of a positive command; would be to publish a law evidently destructive of its own end: for, its sanctions could no sooner operate as primary, or determining, inducements, than the sentiment they were designed to create would utterly be prevented from existing.

'But a general ordinance for this purpose, would not merely be absurd; it would be unjust: because it would require universally, what is not in every man's power to perform. A great variety of circumstances must concur, to form and cement this union: and these are of a nature so exceedingly contingent and fortuitous, that they are frequently never realized in the course of the longest life. Indeed, they so rarely meet together, that what a sagacious observer of mankind remarks concerning love, holds equally true in respect to friendship: "*il est du véritable comme de l'apparition des esprits; tout le monde en parle, mais peu de gens ont vu.*"

'If what the noble author requires from revelation is, in the first instance, inconsistent with the essential nature of its object; it implies, in the next, an assertion no less contrary to fact: for although friendship could not, either in reason or justice, have been commanded by the precepts, it is evidently encouraged by the spirit, of Christianity. Universal benevolence or good will to mankind, is the vital principle that animates and pervades the whole system of evangelical morality: and it is by a proper cultivation of this enlarged and comprehensive virtue, that the heart is best prepared and qualified to enter into the engagements, and discharge the offices, of private friendship. This the noble moralist himself acknowledges in a subsequent treatise: for when the religion of his country was not in his immediate contemplation, and his inveterate prejudices had not their usual object to call them forth; his lordship asks "can any friendship be so heroic, as that towards mankind? Do you think—that particular friendship can well subsist without such an enlarged affection and sense of obligation to society?" This kind of reasoning, however, when applied to revelation, will not satisfy his demands; he contends, that "friendship is no essential part of a Christian's charity." But if there were any force in this objection, it would overshoot its intended aim,  
and

and wound natural religion no less than revealed ; as friendship, for the reasons above assigned, can no more be the essential part of a theist's benevolence, than it is of a Christian's.'

For farther observations on this subject we must refer the reader to Mr. Melmoth's Remarks at large.

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*The Rise, Progress, and Present State of the Northern Governments ; viz. the United Provinces, Denmark, Sweden, Russia, and Poland. By J. Williams, Esq. 2 vols. 4to. 1l. 16s. boards. Becket.*

THE northern countries, on account of their intemperance, and the less advanced state of civilization among the inhabitants, have hitherto been seldom visited by inquisitive strangers, and their political constitutions not investigated with that minuteness which is necessary towards affording an adequate idea of their government. With pleasure therefore we behold this subject treated by a person who seems to have enjoyed the most favourable opportunities both for information and remark, and whose industry appears to have availed itself of every advantage. Besides the historical records, to which Mr. Williams has had access, he confers no small degree of authority on these observations, by possessing the acquaintance of such men, in the different countries, as were capable of supplying him with the truest account of the police, and present state of each government ; a subject which constitutes the principal merit of this work.

The first chapter contains a recital of the rise and progress of the United Provinces ; the second, of the present form of government ; the third, of the religion, manners, and customs of the Hollanders ; and the fourth, observations upon the true principles of laws and commerce. A reader who is moderately acquainted with the state of Europe, will meet with little that has any claim to novelty in those several divisions of the work ; but the author proceeds, in the subsequent chapter, to more interesting observations on the laws, customs, and policy of the United Provinces respecting trade, manufactures, and commerce.

Mr. Williams remarks, that the policy of Holland, relative to commerce, is in many things imperfect, and in some instances oppressive. As an example of the latter, he mentions the bankrupt laws, which are not properly calculated to guard the fair trader against designs of the fraudulent.

The following is the author's account of the revenues of the United Provinces, with that of their military and naval power.

The



• The common revenue of this republic consists in the ordinary funds which the Seven Provinces provide every year, according to their several proportions, upon the petition of the council of state, and computation of the charge of the ensuing year, given in by them to the states general; and as well upon what is levied in the conquered towns and country of Brabant, Flanders, or the Rhine: and this revenue generally amounts to about 25,000,000 of guilders a year.

• The principal funds out of which this revenue is raised, are the different excises, the customs, and the land-tax. The excises are so very high and general, that they are not to be paralleled in any part of Europe; as there is scarcely one article of the necessities of life in this country but what pays this heavy tax; the customs, as I have already observed, are low and easy, and that part of the revenue is applied particularly to the admiralty; the land-tax is likewise moderate, on account of the great expences the landholders are at in supporting their dikes and windmills, and in keeping the country dry. Out of this revenue are paid all the military forces by land and sea; all the public officers of the state; all their ambassadors and ministers in foreign countries; and the interest of all the public debts of the States General, which at the close of the war in 1748 was very considerable; but since that time it has been diminished. Besides the debt of the generality, all the provinces respectively have very great public debts, the interest of which is paid out of the provincial revenues. The province of Holland at the treaty of Aix la Chapelle had a debt of above 140,000,000 of guilders, 13,500,000 pounds sterling, for which they paid an interest of three per cent. But as the republic has been in peace ever since that time, they have reduced this debt very much; and the interest upon a great part of it is now only at two and a half per cent. The interest is paid with great exactness, so that no person ever demands it twice; and when they pay off any part of the principal, those who are the proprietors of it receive it with great reluctance, not knowing how to place it out to interest again with such ease and safety: and the principal part of the revenue of numbers of private families is received at the public cantores, either of the generality or of the several provinces, where these public debts are registered.

• All the public debts of these provinces, including those of the generality, and of the particular provinces and cities, amount to very near 50,000,000 pounds sterling. All the excises and taxes that are laid upon landed property and immoveable possessions are collected by the magistrates of the several places, and by them paid into the receivers, because both the number and value of them are constant and easily known: but those which arise out of uncertain consumptions, are generally farmed out to people who bid most for them; some for three months, some for six, and some every year. The collection, receipt, and payment of all the public money are made without any fee to officers, who

who receive fixed salaries from the state, which they dare not increase by any private practices or extortions ; so that a bill of any public debt, payable to the bearer, or to order, is here like a bank bill, or a bill of exchange.

• The extraordinary revenues of this state are, when upon any pressing occasion, or in the time of war or public danger, the generality agree to levy extraordinary contributions : as sometimes the one hundredth penny of the estates of all the inhabitants, the poll-tax, or any other subsidies and payments, according as they can agree, and as the occasion is more or less pressing.

• Formerly they laid a tax upon all those who travelled in their country, whether in the tracscouts, or in a coach, in a waggon, or on horseback ; which was then thought to be very oppressive and disgusting by all ranks of people ; but in the last war they had with France this tax was made perpetual, and is now become a part of the provincial revenue. The taxes in this country are at present so heavy and so general, that it is almost impossible to augment the public revenue by this means, without endangering a commotion in the state ; and whatever extraordinary revenue is raised in the present state of their affairs, must be raised by extraordinary contributions among the principal inhabitants : and certainly there is no country perhaps in the known world of equal extent where there is such a mass of riches ; and where a great part of the individuals are better in a situation to make public contributions of this nature, than they are in these provinces.

• I believe it will be found that the Hollanders have, at this time, about 30,000,000 of pounds sterling in the English funds ; and since the bankruptcy which France made in the year 1769, their capital in the public funds of that kingdom has been estimated only at 28,000,000 of pounds sterling : with the emperor and the princes of Germany, and with Denmark, Sweden, and Russia, they have about 15,000,000 more ; to which if we add, at a moderate computation, 40,000,000 of pounds sterling of their own debts, it will be seen that the personal property of the inhabitants of this state, exclusive of their stock in trade, money in circulation, bank, &c. jewels, and other ornaments, amount to 113,000,000 of pounds sterling : an amazing mass of treasure for a state where the greatest number of her inhabitants never exceeded 2,000,000.

• Their standing land forces at present, supposing all their regiments to be complete, are 32,000 men, and are composed of the troops of several of the little princes in Germany, of Scotch, of Swiss, of Walloons, and of the deserters from almost every state of Europe ; there are very few of the natives of the Seven Provinces in their army, except the officers. These troops are paid differently, according to the contracts made with the respective states from whom they were hired. The admiralties in time of peace maintain about five or six and thirty ships of war  
of



of different burthens, for conveying and protecting their trading ships, and for any sudden accidents of the state. The estimates for the yearly expences of the army, and for the repairs of fortresses, magazines, &c. amount to about 720,000 pounds; the common estimate of the admiralties, for the maintenance of this fleet and for the building of ships, is about 550,000 pounds a year. I count 1,000,000 of guilders for 90,000 pounds.

‘ In their former wars they had about 60,000 landmen in their pay, and a fleet of above 100 sail of men of war at sea: and upon extraordinary occasions they have raised, in the provinces, very near 4,000,000 of pounds sterling yearly; of which the province of Holland alone raised 2,150,000 pounds.

‘ Certainly the United Provinces are in a situation to support a war by sea with any power in Europe, except England, and that with advantage; but notwithstanding all their land forces, and their frontier towns and fortresses, I am afraid they would be obliged to call in their allies to their assistance, if they were attacked with only an army of 40,000 men, who were well disciplined and commanded. It is true their troops make a great parade in reviews, exercises, &c. but when they came to action, in their last war against the troops of France, the States soon perceived that exercising and reviewing alone were not sufficient to inspire troops with bravery.’

In the next chapter, the author treats of the causes of the various revolutions that have happened in the Low Countries; ascribing those events to a dissatisfaction among the people, which is indeed the most general, as well as the most natural cause of revolutions in every country. According to his representation, many of the Dutch are far from being pleased with the present form of their government. He tells us, that the generality of the better sort of people in those provinces, who are not immediately dependent on the prince of Orange, are dissatisfied that the office of stadtholder should be rendered a part of their constitution; and that even the most moderate people make no scruple of declaring to their friends, that they are still at a loss whether they shall educate their children in the ideas of a stadtholderian government, or those of a genuine republic. Mr. Williams hence concludes, that notwithstanding the union which appears to subsist in this state, it is not firmly established; and that it is not so much affection to the government, as fear and prudence, which preserves the tranquility of the republic. Such, we doubt not, are the sentiments at present of many of the Dutch; but there is ground to presume, that a few more years of moderate administration may eradicate those prejudices, especially among a people so little disposed to speculation, and so immersed in business, as the Hollanders.

In

In the account of Denmark, Mr. Williams follows the same plan which he had pursued in that of the United Provinces; beginning with the history of the nation, and afterwards delineating its present state. He observes, that notwithstanding many salutary regulations in this kingdom, the courts of judicature are extremely liable to corruption. A poor man can never obtain justice against one of the nobility, or any person who is favoured by the court. For if the laws are so clearly in favour of the former, that the judges cannot decently decide the cause to his prejudice, the latter obtains from the king either a writ to stop all proceedings, or a dispensation from observing particular laws. A stronger instance of despotism cannot be produced, than such an arbitrary interposition of the regal power, which directly violates the most sacred principles of political association among mankind. While the corruption of the government is so great, it cannot be expected that the commerce of the nation should be flourishing; and Denmark therefore is at present one of the most indigent and distressed states in Europe; her agriculture and manufactures in a languishing condition, and the people at the same time oppressed with an almost intolerable load of taxes.

The Danish army consists of regular troops and militia, and of the former the greater part is composed of German mercenaries. The number of the cavalry is eleven regiments; and of the infantry sixteen, of two battalions each. At present, the cavalry and dragoons amount to ten thousand men, and the infantry and artillery to about thirty thousand.

Every person in the kingdom who possesses three hundred and sixty acres of land, is obliged to furnish one man for the militia, and pay half the expence of a man for the corps de reserve. Four regiments, consisting each of twelve companies of a hundred and fifty men, are raised in Denmark; the Danish dominions in Germany furnish militia in nearly the same proportion; but the kingdom of Norway forms the greatest part of the national force.

The fleet of the king of Denmark is composed of thirty ships of the line, with fifteen or sixteen frigates; but many of them being out of repair, our author is of opinion, that the government would find difficulty to equip twenty ships upon the greatest emergency.

The following passage excites a mean idea of the pecuniary resources of the Danish crown, as well as places the profligacy of the administration in a very striking light.

‘ Soon after the birth of the prince royal, when the king, by the advice of his council, resolved to travel into England, France, and



and other parts of Europe, every means was used to raise money in the ordinary way, to defray the expences of this journey, but without any effect; so that at length they were obliged to borrow a large sum of money of the baron de Schimmelman, upon a mortgage of part of the revenues of Norway; and after the king's return, in the beginning of the year 1769, when a bill of exchange for near 100,000 pounds sterling was drawn from France upon the treasury of Denmark, for the payment of the manufactured goods which the king was obliged to take of that polite people during the short stay he made among them, as there was not money enough found in the treasury for the payment of that sum, they were obliged to have recourse again to Schimmelman for the greatest part of this money upon the same mortgage; so that this artful and intriguing baron is now not only become master of the greatest part of the revenues of Norway, particularly of the mines, but he has likewise got himself to be appointed treasurer of Denmark.

'In the same year it was resolved to establish a state lottery at Altona for the payment of this debt, which was to be guaranteed by the king; and as such a lottery was a new thing in this country, and the proposals fair, with at least the appearance of justice, a great number of Danes, as well as many strangers, subscribed to it upon the public faith; but how great was their disappointment and concern when they found that they had been made dupes, and that all the great prizes in this lottery fell into the hands of Moltke, Schimmelman, some of the other ministers, and their friends: the national faith as well as the national honesty were prostituted to the avarice of those people: to complain to the king would be to bring on sudden destruction; and therefore to see their country plundered, their government discredited, and to mourn in silence was all the consolation that the honest Danes had on this occasion.'

The kingdom of Sweden exhibits a prospect no less melancholy than Denmark. Its dominions are acknowledged to be nearly as extensive as those of France; and yet, according to a calculation laid before the diet in the year 1770, the inhabitants amounted to no more than two millions three hundred and fifty thousand; of which number almost eleven thousand are nobility, who are invested with privileges and immunities extremely injurious to the democratical part of the nation. Public justice, we are informed, is as much perverted here as in the adjacent kingdom before-mentioned, not by the oppressive authority of the crown, but the corruption of the judges. To which we may add, that nothing can be more absurd than the internal policy of this country. While they continue to prosecute a variety of ruinous manufactures, in which they are perpetually undersold at every foreign market, so great are the discouragements to agriculture, that only a

small part of the lands is cultivated, and the provisions imported from other countries frequently bear such a price, that the lower class of the people has difficulty to find a subsistence. Every farmer is prohibited by law to keep more than one servant for the cultivation of his land, if he has ever so great an estate to improve; and he is also debarred the privilege of making a division of his farm. Whoever attempts to cultivate small parcels of land, are solemnly declared from the pulpit, every year, to be vagabonds, and are forced into the military service, from which they can never be released except they are maimed or disabled. It is computed, that on account of those impolitic severities, ten thousand men emigrate yearly from the kingdom.

The militia of Sweden consists of thirty-eight thousand men, which, with four thousand regular troops in Pomerania, and two thousand foot guards, forms the military establishment of the kingdom. The naval power is at present not near so respectable. In the year 1770, when our author was at Carlscrona, where the fleet is stationed, it consisted of no more than about twenty old ships of the line, the half of which rotten, and ten or eleven frigates and sloops of war, almost in the same situation.

Mr. Williams informs us, that the standing revenues of Sweden amount to about 10,104,406 dollars of silver mint, which in the year 1769, when the pound sterling was worth about fifty-one copper dollars, was about 594,130 l. yearly. Very near a third of this sum is appropriated to the support of the royal family, and the remainder to that of the civil and military establishments.

The wretched situation of this country is sufficiently apparent from the following account of its commerce.

\* The inhabitants of Sweden, says Mr. Williams, have very little specie in circulation; large pieces of copper stamped and small bank notes are their only circulating money. The balance of specie which they receive from England and Holland is chiefly drawn off by France: and as the other powers from whom they draw a great part of their grain and other provisions have likewise a great balance against them, for which those powers refuse payment in the current paper circulation of this country, the Swedish merchants are obliged to procure themselves bills of exchange upon England, Holland, Hambourg, &c. wherewith to make their payment: and this is one great source of their unhappiness.

\* At a time when the exchange is about fifty Swedish copper dollars for a pound sterling, a merchant, for instance, buys up a quantity of corn or any other merchandize in foreign countries, which he is to pay for in bills of exchange, and immediately



sells it out for Swedish money, so as to gain, as he imagines, a reasonable profit; but before he has got his bills ready to make his payment, the course of exchange is so raised by the demand for bills, and partly by artifice, that the pound sterling is worth seventy, eighty, or one hundred copper dollars, and consequently this merchant, so far from being a gainer by his contracts, becomes a very considerable loser, and thinks himself happy if he can prevent his bankruptcy. This is so frequently the case in Sweden, scarcely a week passing without there being some considerable alteration in the exchange, that merchants are greatly intimidated, not only, if I may use the expression, from entering into a speculative commerce, but from entering deeply into any commerce at all. Indeed when there is a great balance of trade against any country, and when the means for payment of that balance becomes thus difficult and uncertain; the merchant will always stand upon a very precarious foundation; his credit will be greatly limited, and he cannot expect to reap those advantages from commerce that another can whose credit is better established. This is the case of the Swedish merchants, who are frequently obliged to draw bills upon England and Holland upon speculation, and consequently must pay much above the usual course of exchange for the same, which is a tax upon their foreign commerce too great for merchants of their small capital to bear.

For this, and other reasons of the like nature, the principal merchants of this country are fond of monopolizing the different branches of commerce, and of raising the prices of their merchandize to an unwarrantable height. Thus the different sorts of their iron, their copper, and brass wire are made monopolies by private persons, who enhance the price of them to such a degree, that the merchants of other states, particularly the Russians, can bring the same kinds of commodities to foreign markets at a much cheaper rate than those of this country can bring theirs.

Their trade to Portugal and Spain for salt, fruit, and wines is not much against them, especially the former, as they barter their iron, fish, and copper in exchange for these articles; they could not subsist without great quantities of salt, not only for their ordinary consumption, but for preserving their herrings, with which likewise they carry on a considerable commerce to all parts of Europe. From the port of Gottenbourg alone they export, one year with another, 150,000 barrels of herrings to the different parts of Europe.

The worst branch of trade which they have is what they carry on with France, as it draws off all their ready money for the objects of luxury only, and takes off very little of their natural commodities, except a small quantity of brass wire and of iron. It is calculated that Sweden makes about 21,000 ton of iron yearly, of which England, and in fact the British dominions, take off from 16 to 19,000 ton, and France only 200

ton. Sweden takes of France a great quantity of wine, silks, and a variety of other little articles of luxury. From Great Britain she takes only a small quantity of tin, lead, Newcastle coals, sugar, and sundry small articles of manufacture which the captains of merchant ships smuggle into the kingdom. From Holland they receive spices, coffee, sugar, and a variety of little articles from the West-India islands. Their trade with all parts of the Baltic is against them, as they are obliged to draw from thence great quantities of grain and of all kinds of provisions.—

—‘ There are few foreign merchants in Sweden; the laws of that kingdom are rather severe against them: no foreign merchant who has lived any time in Sweden can retire and carry off his property with him without paying one third part of it to the government, even though such merchant has been naturalized in the kingdom. The same law likewise enacts, that the one third part of all the property of any foreign merchant who dies in Sweden shall be forfeited to the crown; but this law has not been so beneficial to the Swedes as formidable to foreign merchants, especially the English, who for that and other reasons never think of marrying and settling in this kingdom so long as their affairs are in good order to return home with a competent estate and credit, the former of which they may easily remit by bills of exchange. Hence therefore, by examining and comparing the policy and legal regulations of Sweden relating to commerce, notwithstanding their boasted liberties, with the policy and regulations of other commercial nations, it will soon be seen that as long as the present regulations and plan of policy are continued this nation can never be brought into a flourishing state by her agriculture, manufactures, or commerce, and that every attempt which is made towards it, before their whole political system is altered, will prove abortive.’

From this author's representation of the state of those two northern kingdoms, we have authority to pronounce, that the government of each is highly defective in the most essential parts of civil polity; and that a degree of barbarism, unknown even to their Gothic ancestors, pervades their systems of administration.

[ To be concluded in our next. ]

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*The History of Great Britain, from the first Invasion of it by the Romans under Julius Cæsar. Written on a new Plan. By Robert Henry, D. D. Vol. III. 4to. 11. 1s. boards. [Continued from Vol. XLIV. p. 9.]* Cadell.

IN continuing our examination of this work, we often meet with matter for reprehension. And we proceed in the necessary but disagreeable task of illustrating our censure by examples.

The



The plan of this work, though strongly marked, and distinctly separated by general divisions, is often violated from inattention and carelessness. Church music, though a part of the ceremonial of religion, is not treated in the chapter which has for its title 'the history of religion,' but is described in the chapter concerning arts. Eating is not classed by the author among the *necessary* arts, but is treated as a part of manners. Among the pleasing arts he enumerates satirical verses; and among the necessary ones he states the art of embroidery. Infringements of his own plan, so obvious and striking, do not deserve commendation.

To the laws of Henry I. he appeals without hesitation, considering them as authentic. Yet doubts, well founded, are entertained concerning them. Of these, no intimation is given; and the inadvertent reader is led to consider, as a decisive evidence, an ignorant compilation, or a shameless forgery. If the author had compared the laws ascribed to Henry I. with the Salique and Ripuarian codes, he might have learned that the former are often only transcripts of the latter.

The general of the militia of the Saxon times, was the *earl*, in the opinion of the author in one place of his work. Yet, from other passages it is to be inferred as his notion, that the *feudal system* prevailed not among the Anglo-Saxons; and the *earl* is universally allowed to be a feudal dignity. But waving this absurdity, we know from the Anglo-Saxon laws, that the *heretoch*, and not the *earl*, was the officer who commanded in those times, and called out the force of the county. In these laws a minute description is given of the election of this officer and of his duties \*.

To all in the order of *barons*, Dr. Henry assigns, without discrimination, the prerogative of punishing capitally or with death. But there is no evidence in history to support this opinion. This prerogative belonged exclusively to earls-palatine, or the highest nobility, who had a princely jurisdiction in their estates or territories †. He would advance every *barony* into a *palatinate*, and forgets a distinction that is familiar to every person, who has studied with a decent attention the history of the middle times.

The Scottish statute of *guild* is ascribed by the author to Alexander II. and he ventures to reason from it as a regulation of this prince. Yet to this prince it belongs not. There is at least no proper foundation for imputing it to him. This statute is to be found in the treatise *De judiciis*, of which the age

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\* Edward Conf. ap. Wilkins. Spelm. voc. Heretochius.

† Selden, Titles of Honour.

is unknown. Dr. Henry might rely indeed on the authority of Skene; but Skene is a writer whose blunders have thrown an obscurity over the laws and history of Scotland.

After remarking, that too great an *intenseness* of thought was the cause of the logical subtilties of the twelfth century, the author gives the following example of it, which seems to turn what he had said into ridicule.

‘ When a hog is carried to market with a rope tied about its neck, which is held at the other end by a man, whether is the hog carried to market by the rope or by the man? This appears to us to be too ridiculous to be mentioned; but it appeared in a very serious light to the logicians of this period, who declared, with great gravity, that it was one of those questions that could not be solved, the arguments on both sides were so perfectly equal. In a word, the far greatest part of the questions that were investigated by the logicians of those times, as John of Salisbury justly observes, “ were of no use, in the church or the state, in the cloister or the court, in peace or war, at home or abroad, or any where but in the schools.”

He characterises as a *troubadour*, or poet, Richard I. of England. And he appeals to the Catalogue of royal and noble Authors as his authority. He even asserts that one of the poems of Richard was published in this work. Yet in this work no such poem is to be found; and Mr. Walpole, the ingenious author, is of opinion, that Richard was no poet, and that it is absurd to metamorphose this ambitious and restless monarch, into the soft lute-loving hero of poesy \*.

By affecting to consider the dispute about the antiquity of our constitution ‘ as a question of no great importance,’ Dr. Henry must have intended to supersede the necessity and the labour of all researches of this sort. And, in fact, he has avoided all formal investigation of the subject. In this view, his indolence is reprehensible, and his fears to lose himself in a path so intricate, are to be considered as unmanly. But if he is to be understood seriously, his way of thinking will be found to be absurd. For what can be more wild than the suggestion, that a great nation ought to entertain no curiosity for disquisitions into the ancient state of its government?

It is in a similar method that he avoids all inquiries concerning the introduction of the feudal system into Scotland. He abandons his reader to the writers who have submitted to the drudgery of this speculation, and is not afraid expressly to affirm, ‘ that it would be improper to revive *this unimportant con-*

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\* Walpole, vol. i. p. 3.



*troverſy*, by repeating the ſentiments of different authors, and their arguments in ſupport of theſe ſentiments.' Is it improper to revive an enquiry that promiſes to explain the conſtitution and forms of the Scottiſh parliament, that is to furniſh a picture of its ancient ſtate in legiſlation and manners, that is to hold out the condition of its ſociety, and, in a word, to reflect an infinite light to its ſtory? It is improper indeed to repeat with ſervility what other men have written, to be the echo of other men's ſentiments. And a writer who has nothing original to communicate, has no call to obtrude himſelf upon the public.

Amidſt ſurpriſing neglects and errors in matters of importance, there is yet in our author an affectation of exactneſs, and perſpicuity in minute and trifling particulars. Of David king of Scotland, he obſerves, that he died 'exactly five months before king Stephen.' Of Becket he has ſaid, that he had a cholic on a Monday of October, in the year 1164. And of a poem of the twelfth century he records, that it had no fewer than 3646 lines. To this ſtrange exactneſs, he joins at times an affectation of point and ſagacity, which appears to us to be equally ridiculous. Thus of Henry II. he pronounces 'that his eyes were *mild*, unleſs when he was *angry*.' And of Rufus he has remarked, that 'as he was never *married* he left no *legitimate* iſſue.'

It is irkſome to dwell on imperfections, and it may be now proper to lay before our readers, without any obſervations, a few pages of this work. The death of Becket, an intereſting portion of hiſtory, and in which many of our hiſtorians have exerted themſelves, is thus deſcribed by our author.

'When Becket had reſted about eight days at Canterbury, where he had been viſited by very few perſons of rank, he ſet out with a deſign to wait upon the young king at Woodſtock, in order to appeaſe his anger, and regain his favour, by valuable preſents, and other means. As he approached London, of which he was a native, prodigious crouds of men, women, and children, came out to meet him, and conducted him through the city to his lodgings in Southwark with loud acclamations, in return for which he ſcattered amongſt them both money and episcopal benedictions. But his vanity was ſoon after mortified by a meſſage from the young king, forbidding him to proceed any further, or to enter any royal town or caſtle; and commanding him to return immediately to Canterbury, and confine himſelf within the precincts of his church. After hesitating ſome time, he reſolved to comply with this meſſage; and returned to Canterbury, eſcorted by a company of armed men, to protect him from any ſudden aſſault. Here he reſided about a week in great ſolitude, receiving daily accounts of freſh insults offered to

his friends, and depredations committed on his estates; which made him say to one of his greatest confidants, That he was now convinced this quarrel would not end without blood; but that he was determined to die for the liberties of the church. On Christmas day he preached in the cathedral; and at the end of his sermon pronounced a sentence of excommunication against Ranulph de Broc, (his great enemy), Robert de Broc, and almost all the king's most familiar servants, with visible marks of the most violent anger in his voice and countenance.

When the archbishop of York, with the bishops of London and Salisbury, arrived in Normandy, they threw themselves at the king's feet, and implored his protection from that disgrace and ruin with which they were threatened by the primate, painting the violence of his proceedings against themselves, and others, in such strong colours, that Henry fell into one of those violent fits of passion to which he was liable. In the height of his fury he cried out,—" Shall this fellow, who came to court on a lame horse, with all his estate in a wallet behind him, trample upon his king, the royal family, and the whole kingdom? Will none of all those lazy cowardly knights whom I maintain, deliver me from this turbulent priest?"

This passionate exclamation made too deep an impression on some of those who heard it, particularly on the four following barons, Reginald Fitz-Urse, William de Tracy, Hugh de Morville, and Richard Breto, who formed a resolution, either to terrify the archbishop into submission, or to put him to death. Having laid their plan, they left the court at different times, and took different routes, to prevent suspicion; but being conducted by the devil, as some monkish historians tell us, they all arrived at the castle of Ranulph de Broc, about six miles from Canterbury, on the same day, December 28th, and almost at the same hour. Here they settled the whole scheme of their proceedings, and next morning early set out for Canterbury, accompanied by a body of resolute men, with arms concealed under their cloaths. These men they placed in different parts of the city to prevent any interruption from the citizens. The four barons above named then went unarmed, with twelve of their company, to the archiepiscopal palace, about eleven o'clock forenoon, and were admitted into the apartment, where the archbishop sat conversing with some of his clergy. After their admission a long silence ensued, which was at length broken by Reginald Fitz Urse, who told the archbishop, that they were sent by the king to command him to absolve the prelates, and others, whom he had excommunicated; and then to go to Winchester, and make satisfaction to the young king, whom he had endeavoured to dethrone. On this a very long and violent altercation followed, in the course of which they gave several hints, that his life was in danger if he did not comply. But he remained undaunted in his refusal. At their departure they charged his servants not to allow him to flee; on which he cried  
out



out with great vehemence,—"Flee! I will never flee from any man living. I am not come to flee, but to defy the rage of impious assassins." When they were gone, his friends blamed him for the roughness of his answers, which had inflamed the fury of his enemies, and earnestly pressed him to make his escape; but he only answered,—“I have no need of your advice.—I know what I ought to do.” The barons with their accomplices finding that threats were ineffectual, put on their coats of mail; and taking each a sword in his right hand, and an ax in his left, returned to the palace; but found the gate shut. When they were preparing to break it open, Robert de Broc conducted them up a back stair, and let them in at a window. A cry then arose, “They are armed! they are armed!” on which the clergy hurried the archbishop almost by force into the church, hoping that the sacredness of the place would protect him from violence. They would also have shut the door, but he cried out,—“Begone, ye cowards! I charge you on your obedience, do not shut the door. What! will you make a castle of a church?” The conspirators having searched the palace, came to the church, and one of them crying,—“Where is that traitor? where is the archbishop?” Becket advanced boldly, and said, “Here I am, an archbishop, but no traitor!” “Flee,” cried the conspirator, “or you are a dead man.” “I will never flee,” replied Becket. William de Tracy then took hold of his robe, and said, You are my prisoner; come along with me. But Becket seizing him by the collar, shook him with so much force, that he almost threw him down. De Tracy, enraged at this resistance, aimed a blow with his sword, which almost cut off the arm of one Edward Grim, a priest, and slightly wounded the archbishop on the head. By three other blows given by the other three conspirators, his skull was cloven almost in two, and his brains scattered about the pavement of the church.

Thus fell Thomas Becket, December 29th, A. D. 1170, in the fifty-third year of his age, and ninth of his pontificate. He was evidently a man of very great abilities, particularly of consummate cunning, undaunted courage, and invincible constancy in the prosecution of his designs. But his schemes were of a most pernicious tendency, to emancipate the ministers of religion from the restraints of law, and to subject his king and country to a foreign power. He was vain, obstinate, and implacable; as little affected by the entreaties of his friends, as by the threats of his enemies. His ingratitude to his royal benefactor admits of no excuse, and hath fixed an indelible stain upon his character. Though his murderers were highly criminal, his death was very seasonable, and probably prevented much mischief and confusion.

Few events in history have made a greater noise than the murder of archbishop Becket. It was generally imputed to the commands of the King of England, and represented as the most

execrable deed that ever had been perpetrated. The king of France, the earl of Blois, the archbishop of Sens, and several other prelates, wrote accounts of it to the pope, in the most tragical strains, calling upon him to draw the sword of St. Peter, and inflict some exquisite punishment on "that horrible persecutor of God, who exceeded Nero in cruelty, Julian in perfidy, and Judas in treachery." But none expressed greater grief and horror at this deed than Henry himself, who broke out into the loudest lamentations, refused to see any company, to take any food, or admit of any consolation for three days; of which he took care to have a pathetic narrative transmitted to the pope by the bishop of Lizieux, declaring his innocence in the strongest terms, and intreating his holiness to suspend all censures till he had examined into the truth.

While we have found ourselves under the necessity of exhibiting strictures on the matter of this historian, it would have been a pleasure to us to have been able to have commended his style and composition. But this is not in our power; for the present volume is evidently inferior in every respect to those which preceded it. The dignity of historical narration is never attained by the author. His manner is dry and cold, and serious even to sadness. And while he no where presents any symptoms of elegance, he offends by a want of grammatical precision and accuracy, which in the present cultivated state of our language is uncommon and disgusting. An attention to promote refinement in literature, disposes us on this occasion to offer some remarks; and that the author may have no just reason to complain, we shall apply our disapprobation with a gentleness, that is unequal to the errors to be pointed out.

1. 'Soon after this a Danish fleet and army arrived on the English coast, to the assistance of the conspirators; but hearing that they were suppressed, returned to Denmark without landing.' p. 19.

An English writer will employ the expression *to suppress a conspiracy*; but will not say that *conspirators were suppressed*.

2. Speaking of William Rufus, the author has this passage. After his coronation he returned to Winchester, to take a more particular account of his father's treasures, which he found to amount to 60,000*l.* in money, equal in weight of silver to 180,000*l.* and in efficacy to 900,000*l.* of our money.' p. 28.

That William Rufus should know the efficacy of money in the close of the eighteenth century, is a surprising circumstance.

' 3. The



3. 'The two armies, at their approach, being nearly equal, and struck with mutual awe, *stood facing each other several days*, without coming to action.' p. 43.

4. Of Becket he thus speaks, 'On Christmas day he preached in the cathedral; and at the end of his sermon, pronounced a sentence of excommunication against Ranulph de Broc, (his great enemy) Robert de Brock, and against all the king's most familiar servants, with *visible* marks of the most violent anger in his *voice* and countenance.' p. 276.

That the voice, or that sound is visible, is rather an unfortunate expression.

5. 'These *lands* so granted, may very well be considered as the *daily pay* of a certain number of troops, which the persons to whom they were granted, were obliged to keep in constant readiness.' p. 333.

It seems to us a very improper mode of expression, to call *hereditary grants of land* or estates in perpetuity a *daily pay*.

6. 'To the king's ambassadors he made the most solemn promises in private, that he would *wink* at their master's giving investitures and receiving homage.' p. 210.

7. 'The detection was so undeniable, and soon became so public, that the legate dared not to shew his face; but *sneaked* out of England, with the greatest secrecy and precipitation.' p. 224.

8. 'He divided two hundred marks among the *bloodsuckers* of the court.' p. 239.

9. 'Delve as much land with hand and foot.' p. 452.

10. 'Addicted to, and greatly excelled in the *woollen manufactory*.' p. 465.

11. 'Much *addicted* to building royal castles and palaces.' p. 459.

12. 'Their countenances *fell*.' p. 291.

Expressions like those we have noted, are common in every portion of the volume before us, and are too vulgar for history. The specimen might be extended to a great length, if it were necessary. But the remarks in this and in our former article, will possibly be deemed sufficiently decisive of the merit of this historian. And the reader may draw a conclusion from the whole. It might appear indelicate in us to use the strong language we are intitled to employ. We wish at all times to shew our intentions to promote literature; but willingly abstain from inferences, which though just are disagreeable, and might be represented as proceeding from a disposition to cavil, or a propensity to triumph over weakness and error.

*The Laws respecting Women, as they regard their Natural Rights, or their Connections and Conduct. In four Books. 8vo. 6s. in boards.* Johnson.

**T**HAT the great bulk of the body of the laws of this country is a public grievance, few, who are in the least acquainted with the laws under which they live, will deny.

It is a melancholy truth, that, during the present reign, of only sixteen sessions of parliament, our statute law has swollen to a size equal to all the statutes from Magna Charta down to the death of queen Anne—a period of five centuries. In another century, the most learned of our judges will have as confined a knowledge of the laws, as the most learned Chinese bramin has of the language, of his country—the necessary consequence of tautology and redundancy.

To arrange our laws under proper heads, and to class them under distinct titles, would be perhaps as great a service as any Englishman could render to his country. Notwithstanding these are days of patriotism, more hands are employed, we fear, to break the laws, than to mend, or to explain them.—The author of the book at present before us has thought as we think. He has fixed upon those laws which concern women; and we sincerely hope that he will be followed by other gentlemen, under other heads—or rather, as he seems so very well qualified for the task, we wish soon to have occasion to pay our thanks to him for his industry and information, exerted to bring into one point of view some other title of our law.

This is not merely the compilation of a man of professional knowledge—the gentleman and the scholar appear in it, as conspicuously as the lawyer.—In the subsequent passage the sentiments have not the less merit for being unfashionable; and the style, except an error or two which we shall mark by Italicks, is by no means bad.

‘ England has been stiled the Paradise of women; nor can it be supposed *that* in a country where the natural rights of mankind are enjoyed in as full an extent as is consistent with the existence and well-being of a great and extensive empire, *that* the interests of the softer sex should be overlooked. A nation of men characterised for bravery, generosity, and a love superior to mean suspicions, must consider the happiness of women as inseparably blended with their own. When public virtue prevails, each individual will have the justest idea wherein his own private happiness really consists, and he will place it in those domestic endearments which *arise out of* virtuous love: mutual confidence will ripen mutual affection, and the only family con-

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test will be who shall contribute *most* to the general stock of happiness. In proportion as the refinements of life, and the creation of artificial wants oppose themselves to the simplicity of nature, men rove at large in pursuit of gratification, and the band of domestic union becomes relaxed. The natural rights of women therefore are most readily acknowledged during those periods of society, in which simplicity of manners most prevail. The ferocity of barbarism is unfriendly to every soft sensation: love is then what a great critic supposes it to be in civilized societies, "one of many passions:" the only distinction in such communities is that of the strong and the weak; and on the other hand, when *unbridled* luxury has rendered mankind debauched and unprincipled, the dissolute manners of a courtesan are admired, whilst the solid accomplishments of a virtuous woman have no attractions. The men become domestic despots, and though the politeness of such times may restrain them from gross acts of violence, yet they indulge themselves in a species of cruelty not less oppressive and painful, if the torture of a susceptible mind *is* superior to any bodily suffering. Whilst men allow themselves *in* a wanton gratification of their passions, they expect from their wives an unexceptionable conduct, yet these very men are the most forward and loud in stigmatising the whole sex as governed by whim, caprice, inconstancy, and an unbounded love of pleasure, at the same time *that* they expect *that* a nice sense of honour should make them steadily adhere to what is right; that the satisfactions arising from self-approbation should lead them to overlook, or at least not to resent, every species of negligence and indifference shewn them by those husbands; and that the principles of duty and moral obligation should fortify them against all the attacks of pleasure or vice. Do not such men indirectly and undesignedly pay the sex the highest eulogium, whilst they professedly inveigh against them; by supposing them to possess principles that are proof against the strongest temptations combined? And experience surely proves, that their tacit praise is better founded than their open censure. But the whole system of a man of pleasure is built upon absurdity and contradictions.'

The laws respecting women our author has divided into four books. The first treats of those laws which respect the personal rights of women; the second of those which concern their property; in the third we find the crimes which women may commit, and their consequent punishments; in the fourth all the laws respecting parents, children, and minors—These four books are, with great clearness and precision, subdivided into chapters; and every chapter into sections. And the points, of which the author treats, appear to be illustrated by all the learning, doctrines and decisions down almost to the present moment. In a word, we will venture to recommend this publication to the fine lady, the fine gentleman,

tleman, and the law-student—From a diligent perusal of it, the first will learn the rank she holds in society, without endangering her morals or her taste; the second, if he despise instruction, will yet derive amusement; and the last will acquire a regulated idea of the numerous and perplexing laws respecting the women of his country, for many of which he might perhaps in vain have ransacked his memory and turned over his books.

That our female readers may learn the punishment our laws have fixed on scolds, we transcribe for their perusal the subsequent passage.

‘A common scold, or *communis rixatrix*, is considered in the eye of the common law, as a public nuisance to her neighbours, for which offence she is indictable; the form of which indictment does not require the particulars of her offence to be set forth, but the offence must be signified with convenient certainty, and the indictment must conclude not only “against the peace, but to the common nuisance of divers of his majesty’s liege subjects.” A case of this kind happened H. 19. Geo. II. K. and M. Cooper, on an indictment for being “a common and turbulent brawler, and sower of discord against her quiet and honest neighbours, so that she hath stirred, moved, and incited divers strifes, controversies, quarrels, and disputes amongst his majesty’s liege people, against the peace, &c.” on which indictment she was convicted. The punishment for this crime, is to be placed in a certain engine of correction, called a trebucket, cucking-stool, or castigatory, though now frequently corrupted into ducking-stool, because her further judgment is, to be placed therein, and plunged into the water. Lord Coke says, that *cuck* or *quck*, in the Saxon tongue, signifies to scold or bawl; taken from the bird cuckow, or quckhaw; and *ing* in that language signifies water, because a scolding woman was for her punishment sowed in the water. And Mr. Burn remarks, that the common people in the northern parts of England, amongst whom the greatest remains of the ancient Saxons are to be found, pronounce it *ducking-stool*; which perhaps may have sprung from the Belgick or Teutonick *ducken*, to dive under water; from whence also probably we denominate our *duck*, the water fowl; or rather it is more agreeable to the analogy and progress of language to assert, that the substantive *duck* is the original, and the verb made from thence; as much as to say, that to *duck* is to do as that fowl does.

‘But though many men may be stigmatized as “turbulent brawlers, &c.” yet the punishment for committing this kind of nuisance “against his majesty’s liege subjects,” is confined to women only, which certainly does no credit either to the justice or gallantry of our ancestors.’

Had we been painters, our ladies may say, like the lion in the fable, things would have been ordered otherwise.

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What this writer says under the head 'Gypsies,' at the same time that it entertains and instructs, cannot fail, we fear, to make our readers shudder at the severity of some of the laws under which they live, with the existence of which they were not, perhaps, before acquainted.

• Of Gypsies.

• These are a counterfeit kind of rogues, that being English or Welch people, accompanied themselves together, disguised in the habit of Egyptians; blacking their faces and bodies, and framing to themselves an unknown tongue, wander up and down, under pretence of telling fortunes, abusing the ignorant common people, and stealing all that they can lay their hands on. These are punishable as vagabonds and beggars.—These are a strange kind of commonwealth among themselves, of wandering impostors and jugglers; who made their first appearance in Germany about the beginning of the 16th century, and have since spread themselves all over Europe and Asia. They were originally called Zinganus by the Turks, from their captain Zinganeus, who when sultan Selim conquered Egypt about the year 1517, refused to submit to the Turkish yoke, and retired into the deserts, where they lived by rapine and plunder, and frequently came down into the plains of Egypt, committing great outrages in the towns upon the Nile, under the dominion of the Turks. But being at length subdued and banished from Egypt, they dispersed themselves in small parties, into every country in the known world; and as they were natives of Egypt, a country where the occult sciences, or black art, as it was called, was supposed to have arrived to great perfection, and which in that credulous age was in great vogue with persons of all religions and persuasions; they found the people, wherever they came, very easily imposed upon. In the compass of a very few years, they gained such a number of idle profelytes, who imitated their language and complexion, and betook themselves to the same arts of chiromancy, begging and pilfering, that they became troublesome and even formidable to most of the states of Europe. On which account they were expelled from France in the year 1560, and from Spain in 1591; and the government in England took the alarm much earlier; for in 1530, they are described by the statute 22 Hen. VIII. c. 10. as "Outlandish people calling themselves Egyptians; using no craft or feat of merchandize, who have come into this realm, and gone from shire to shire, and place to place, in great company, and used great, subtle, and crafty means to deceive the people, bearing them in hand, that they by palmistry could tell mens and womens fortunes; and so many times by craft and subtilty have deceived the people of their money, and also have committed many heinous felonies and robberies." Wherefore they are directed to avoid the realm, and not to return, under pain of imprisonment,

prisonment, and forfeiture of their goods and chattels; and upon their trials for any felony which they may have committed, they shall not be entitled to a jury *de medietate lingue*. And afterwards it is enacted, 1 & 2 P. and M. c. 4 & 5 Eliz. c. 20. that if any such person shall be imported into this kingdom, the importer shall forfeit 40l. and if the Egyptians themselves remain one month in this kingdom, or if any person being fourteen years old, whether natural born subjects or a stranger, which hath been seen or found in the fellowship of such Egyptians, or which hath disguised him or herself like them, shall remain in the same one month, at one or several times, it is felony without benefit of clergy. And sir Matthew Hale informs us, that at one Suffolk assizes, no less than thirteen gypsies were executed upon these statutes, a few years before the restoration. But to the honour of our national humanity, there are no instances more modern than this of carrying these laws into execution. Scotland alone seems to have afforded a friendly asylum for these emigrants, for in the year 1594, a letter patent by king James VI. of Scotland, afterwards king James I. of England, was granted to the leader and head of these people, wherein he is styled "our beloved John Faw, lord and earl of Little Egypt," which is now extant among the writs of privy seal. And the same Faw appears to have been honoured long before that time, by the countenance and protection of Mary Queen of Scots, as the same record contains a writ of a similar tenor, dated 25 April, 1553; and 8 April, 1554, he obtained a pardon for the murder of Ninian Small. So that it appears, that he had continued long in Scotland, (or perhaps some part of the time in England) and it is possible, that from him this kind of strolling people might receive the denomination which they still retain of Faw-gang. The act 17 Geo. II. c. 5. commonly known by the title of the Vagrant Act, regards gypsies only under the general denomination of rogues and vagabonds.

Foreigners, particularly Beccaria and Voltaire, complain also of other laws which are made to prevent the murder of bastard children.

\* Murder of a bastard child.

\* If a man who is the reputed father of a bastard child unborn, or any other person whatever advises the mother of it to murder it when born, and she does so, that person is considered as accessory to the murder before the fact. For though he may not be present or assisting when the crime is committed, yet by counselling or commanding another to commit the crime, he becomes subject to the punishment inflicted on the crime itself. For the influence of the felonious advice continuing till the child was born, makes the adviser as much a felon as if he had given his advice after the birth. To constitute an accessory  
here,



here, it is necessary, that the party be absent when the crime is committed, otherwise if he be present, he incurs the guilt of a principal. For though in some cases an accessory before the fact is considered in a less criminal light than the actual perpetrator of the crime, and is sometimes allowed the benefit of his clergy, yet in this instance the crime of each is considered as equally great. If a woman is with child, and any gives her a potion to destroy the child within her, and she takes it, and it works so strongly that it kills her: this is murder. For it was not given to cure her of a disease, but unlawfully to destroy the child within her; and therefore he that gives her a potion to this end, must take the hazard, and if it kills the mother, it is murder. "If any woman be delivered of any issue of her body, male or female, which being born alive, should by the laws of this realm be a bastard, and she endeavour privately, either by drowning or secret burying thereof, or any other way, either by herself, or the procuring of others, so to conceal the death thereof, as that it may not come to light, whether it were born alive or not, but be concealed, she shall suffer death as in case of murder, except she can prove by one witness at least, that the child was born dead." By which law the concealment of the death is considered as conclusive evidence of the child's being murdered; and that by the mother; but this severe law is at this day more mildly interpreted; and some kind of presumptive evidence is required that the child was born alive, before the other constrained presumption is admitted, that the child was killed by its mother, because it is concealed by her. It hath been adjudged, where a woman lay in a chamber by herself, and went to bed without pain, and waked in the night, and knocked for help, but could get none, and was delivered of a bastard child, and put it in a trunk, and did not discover it till the following night, yet that she was not within the statute, because she knocked for help. And if a woman confess herself with child beforehand, and afterwards be surprized and delivered, nobody being with her, she is not within the statute, because there was no intent of concealment, and therefore in such cases it must appear by signs of hurt upon the body, or some other way, that the child was born alive.'

After expressing our regret for the want of gallantry in the laws, which, in some instances, particularly in those of high treason, or murder of the matrimonial companion, inflict severer punishments upon female than on male offenders; we shall close our criticism of this useful and instructive publication with transcribing what we find said in it of a woman, who deserved, perhaps, the most cruel tortures that were ever inflicted by any laws on any criminal.

\* A child may be bastardized by the solemn confession of the mother. As was the case of Richard Savage in 1697, whose  
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mother, Ann countess of Macclesfield, having lived for some time on very uneasy terms with her husband, thought a public confession of adultery the most obvious and expeditious method of obtaining her liberty; and therefore declared, that the child with which she was then great, was begotten by the earl Rivers. Her husband, as may be easily imagined, being thus made no less desirous of a separation than herself, prosecuted his design in the most effectual manner; for he applied, not to the ecclesiastical courts for a divorce, but to the parliament for an act, by which his marriage might be dissolved, and the child with which his wife was then great illegitimated. During the session in which this bill was depending, the countess was delivered of a son, 10th of January, 1697-8, and on the third of March following the divorce bill was passed, and his wife's fortune, which was very considerable, was repaid her, and she in a short time married colonel Brett. It seems that the lords were not unanimous in their opinion of this proceeding, for the following protest is entered on their journals against this bill. "*Dissentient*—Because we conceive that this is the first bill of that nature that hath passed, where there was not a divorce first obtained in the spiritual court, which we look upon as an ill precedent, and may be of dangerous consequence in the future. *Halifax. Rochester.*" And Salmon in his review of those times observes, "this year was made remarkable by the dissolution of a marriage solemnized in the face of the church." But after-times have established this mode of proceeding, by obtaining a bill to annul a marriage without the intervention of the ecclesiastical courts: but it is always in that case founded on a verdict obtained in the temporal courts. So that it should seem that at this day the proceedings of parliament to annul a marriage without any verdict obtained in any court below, is supported by this instance singly and alone."

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*Seventeen Sermons on some of the most important Points on natural and revealed Religion, respecting the Happiness both of the present, and of a future Life. Together with an Appendix. By Josiah Tucker, D. D. 8vo. 5s. Rivington.*

AS the abilities of this writer is sufficiently known, we shall proceed to give our readers a general view of these discourses, without any preliminary remarks.

Serm. I. *Hath not the potter power over the clay, &c.* Rom. ix. 21.—The general design of this discourse is to shew, that whatever inequalities there are in the creation, or in the gifts, which Providence has bestowed upon mankind, there will be none in the distribution of rewards and punishments: every one will be dealt with according to his deserts.

Serm.



Serm II. *By grace ye are saved, &c.* Eph. ii. 9, 10.—The proper meaning of this text, as our author states it, is this: Salvation by grace, or the system of our redemption, is the gift of God. It is not of *ourselves*; it is not of *works* (and for the very same reason also it is not of *faith*), lest any man should *boast*. But it is altogether *free* and *unconditional*, totally independent of every consideration, except that alone, which gave existence to it, the love of God, and his compassion for a ruined world.

Serm. III. *When ye shall have done all, &c.* Luke xvii. 10.—In opposition to those, who either excessively magnify or depreciate human obedience and personal holiness, the author shews, that there is a dignity in virtue, a worth and excellence in goodness, though not properly a merit; and that there can be no impropriety in maintaining, that our good works are *profitable*; provided we mean, that they are profitable only to ourselves.

Serm IV. *Let no man deceive you: he that doth righteousness is righteous, &c.* John iii. 7, 8.—In this discourse the cases of instantaneous, and of gradual conversions, are distinctly considered. The former, which fanatics have grossly misrepresented, are allowed in some extraordinary instances: such as that of the converts at the feast of Pentecost; that of the jailor, Acts xvi; that of St. Peter, when he was convicted of a shameful weakness by a look from his master; and that of king David, when he inadvertently condemned his own flagrant crimes.

Serm. V. On the case of the penitent thief: shewing, that his example is not once proposed in scripture for our imitation; that probably his repentance was neither short nor sudden; and that our penitential state of mind can hardly be similar to his, in any one material circumstance.

Serm. VI. Preached before the contributors to the Bristol Infirmary. The purport of it is to shew, that, through the abuse of liberty, the common people of this nation are become debauched, licentious, and immoral, to an alarming degree; and that infirmaries, among other good uses, ought to be applied as correctives and reformatories.

Serm. VII. *Godliness is profitable unto all things, &c.* 1 Tim. iv. 8.—The chief design of this discourse is to prove, that the three systems of religion, government, and commerce, are parts of one general plan of Providence; and that no particular institution in any one of them can be right, if it is found to be repugnant to either of the others.

Serm. VIII. *They that use this world as not abusing it.* 1 Cor. vii. 31.—In discoursing on these words, the author endeavours to demonstrate, that the vulgar notion of luxury's being the

means of employing a greater number of hands, than otherwise would have found employment, and consequently of being thereby beneficial to commerce, is a GRAND MISTAKE, founded on shallow and superficial observations; that the principles of pure and uncorrupted morals will ever be found to be the best rules for promoting and extending mutual and universal commerce.

As the word luxury, extravagance, prodigality, &c. convey no precise idea, the author thus endeavours to ascertain the point in question.

‘ The terms *using* the world, or *abusing* it, or, in other words, *temperance* and *excess*, are relative expressions, whose signification must be ascertained by the circumstances of the case. For what may be the strictest temperance in one man, may nevertheless become a great excess in another; and both the using this world, and the abusing it, must refer to the respective constitution, circumstance, age, or condition, of this or that particular individual.

‘ Thus, for example, he who uses this world properly, and as a wise and good man ought to do, is he who adjusts his enjoyments by the following standard, viz. 1st, When his expences are brought within his income:—2dly, When he makes a decent and adequate provision for his family and dependents:—3dly, When he lays by for contingencies:—4thly, When he obliges himself to be a good œconomist, in order to be the better able to provide for the necessities of the poor:—5thly, When he indulges himself in no gratifications, which may injure either the health of his body, or the faculties of his mind: and lastly, When in all his enjoyments, he has a regard to the influence he may have over others, so as to set them no bad or dangerous example.

‘ Now whosoever will limit his pleasures, diversions, or expences, by these regulations, he is not a luxurious but a temperate man: he doth not abuse the good things of Providence, but rightly uses them, according to the gracious design of the donor. Nay, were he to do less, were he to deny himself such gratifications as can be enjoyed compatibly with these rules, he would not fill the station, nor live up to the rank and character allotted for him. In short, he would be the *covetous man*, whom God abhorreth; a man, who, by not using the world enough, does not promote that circulation of labour and industry in it which he ought to do. He is therefore injurious to society by a defect, as the other was proved to be by an excess.

Serm. IX. On the moral uses of the institution of Lent.

Serm.



Serm. X. In this discourse the indispensable duty of restitution, in its several branches, is particularly inculcated; and it is clearly shewn, that injuries done to the public revenue, and to the characters of persons in high stations (though seldom regarded as criminal, nay sometimes rather extolled as meritorious,) are of a more atrocious nature, than injuries done to private property, or to private characters.

Serm. XI. On the errors of the church of Rome. The author considers popery in two distinct points of view: first, as containing gross errors in religion: such as, praying in an unknown tongue, denying the people the use of the scriptures, praying to departed saints, transubstantiation, purgatory, works of supererogation, indulgences, and pretensions to the working of miracles. Secondly, he considers popery as propagating dangerous principles in regard to the peace and safety of the state: such as, the supremacy of the pope, his power to depose kings and princes, and the lawfulness of using force in matters of religion. Under the last article he pleads for universal toleration: but makes a proper distinction between matters of right and matters of favour.

Serm. XII. A continuation of the same subject. Here he endeavours to prove, that the parallel pretended to be drawn between the doctrine of the Trinity, and that of transubstantiation, and of other errors of the church of Rome, is false and groundless. In the question concerning the Trinity, 'the object,' he observes, is infinitely too vast for finite comprehension; but in the case of transubstantiation, the object is as much on a level with the human capacity, as any thing in nature can possibly be.' The proofs alledged for some of the doctrines of popery are not clearly revealed, but drawn from dark and obscure expressions. On the contrary, he tells us, 'the doctrine of the Trinity is contained not in one single passage, but in many; not obscurely hinted at, but plainly declared; not wrapped up in figures and metaphors, but expressed in the clearest and strongest terms.' This point is considered in various other lights: but if the doctrine of the Trinity be expressed in the clearest and strongest terms, the abovementioned parallel cannot possibly be admitted.

Serm. XIII. On the uses and abuses of auricular confession.

Serm. XIV. *What is that to thee? follow thou me,* John xxi. 22.—The author displays the sin and danger of improper curiosity in matters of religion; which, he says, consists in attempting to fathom the deep mysteries of our faith by the short line of human reason; in inquiring too nicely into the precise boundaries of virtue and vice; and in undertaking to judge of

the whole administration of providence by those glimmering lights and imperfect notions, with which we are furnished in our present state.

Serm. XV. *God, who at sundry times, and in divers manners, &c.* Heb. i. 1.—This discourse sets forth the different periods and dispensations of religion, and explains in it what sense every dispensation, whether general or particular, must have something in it fixt and invariable, (*viz.* obedience and repentance) and in what sense it may admit of variety and alterations. It also points out the characteristic difference between particular and general covenants: shewing, that the nature of the one is to suit only a particular people, and to keep them separate from the rest of mankind; that of the other, to accommodate itself to all nations and all ages.

From hence we may see the significancy of the Jewish ceremonials. ‘If they were fit materials for building up the partition wall between the Jews and other people, they were absolutely the very things, of which a particular and local covenant ought to consist.’

Hence likewise we may see the absurdity of contending about local rites and ceremonies, about distinctions of dresses, and such like outward forms. Baptism and the Lord’s supper are essential to the Christian covenant. But, as our author remarks, ‘it is only the substance of them, that is essential: for as to the mode or form of administering them, that may vary according to the customs and manners of different nations; provided no variation is made in the injunctions of our Lord, provided also that the remainder of the ceremonials is modelled according to decency and order.’

Serm. XVI. On training up the children of the poor in the duties of practical religion; preached before the governors of the charity schools in London, 1765.

Serm. XVII. Preached on the 30th of January. In this discourse it is observed, that the best human governments are often subject to great changes and revolutions for the worse; that our obedience therefore to such governments ought not to be absolute or unlimited, without any reserves or exceptions. Nevertheless, he says, as there must be human governments, the general duty of the subject is *obedience and non-resistance*, and exceptive cases of resistance must be left to the natural feelings of mankind.

To this discourse is subjoined, ‘A brief and dispassionate View of the Difficulties, attending the Trinitarian, Arian, and Socinian Systems; with an extract from archbishop Wake’s Catechism in favour of the Athanasian doctrine, and another from bishop Buller’s Analogy, relative to the same subject.

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This tract appears to be only a slight and partial representation of the three foregoing systems. What the author says of the Trinitarian is no compliment: 'The Trinitarian judges it to be the wiser, and more prudent, as well as the more modest part, to accept the doctrine in *the gross*, without entering into any curious disquisitions about it.'—Would this writer have us read the scriptures, and accept the interpretations of those, who style themselves orthodox, without any farther enquiry? Or would he have us sit down contented with a mere superficial notion of those passages, which relate to the supreme object of our faith and adoration? When our Saviour says, 'My Father is greater than I,' must we forbear enquiring into the meaning of this declaration, and understand the words in their plain and simple acceptation? If we do, we shall never be good Athanasians. In short, if we take things in *the gross*, and enter into no disquisitions upon the subject, our faith must be founded in ignorance; mystery will be a convenient name and cover for absurdity; and our reason will be of no use in the study of the scriptures, where it would be most honourably and profitably employed.

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*Sermons.* By Thomas Amory, D. D. 5s. Buckland.

THE worthy author of these discourses, some time before his death, intended to publish two volumes of sermons, and had made some progress in preparing them for the press. On examining his manuscripts, only thirteen were found transcribed by himself from his short-hand notes. Some others were indeed marked out for the same purpose; but the editor did not live to accomplish his design\*, and no one could be found, capable of decyphering his short hand.

The present volume, as well as the two former, published in 1758, and 1766 †, has this to recommend it, that it does not contain matters of doubtful speculation, or angry controversy, but important principles of religion, and sentiments, in which the generality of judicious Christians agree.

Those that were transcribed by the author are upon the following subjects: the divine Omnipresence, the Ascension of Christ, Directions for attaining the true Sense of the holy Scriptures, our Obligations and Encouragements to study the Scriptures, and Objections to their Excellence and Usefulness considered and answered.—Those that follow were printed se-

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\* Dr. Amory died June 24. 1774, aged 74.

† Crit. Rev. Vol. xxii. p. 98.

parately some years ago, and are republished in this volume, to prevent their being lost. The subjects are: the Character and Blessedness of the Righteous, our Time in the Hand of God, the Shortness and Frailty of human Life, Habitual Religion, and God's crowning the Year with his Goodness.

The following sentiment, though not new, is well expressed, and sufficiently demonstrates the absurdity of those, who disbelieve the Omnipresence of the Deity, merely because he is invisible.

'We cannot, it is true, see him with our bodily eyes, because he is a *pure spirit*; yet this is not any proof that he is not present. A judicious discourse, a series of kind actions, convince us of the presence of a friend, a person of prudence and benevolence. We cannot see the *present mind*, the seat and principle of these qualities; yet the constant regular motion of the tongue, the hand, and the whole body, which are the instruments of our souls, as the material universe, and all the various bodies in it, are the *instruments* of the Deity, will not suffer us to doubt, that there is an *intelligent* and *benevolent* principle within the body, which produces all these skilful motions and kind actions.'

The following paragraph may serve to shew us, that the scriptures illuminate the human mind to an extraordinary degree, and enable a Christian writer to entertain more honourable and exalted sentiments of the Deity, than any that are to be met with in the writings of Plato, Cicero, or Seneca.

'Is God omnipresent? How *immense* the greatness and perfection of the Deity: and with what humility and veneration should we think of, and approach him; to be at once present all over this immense creation, and through infinite space, to actuate universal nature, continually to roll round the great bodies of the universe, the sun, the stars, and planets, to guide all the senseless and in themselves motionless particles of matter, for the production of light and rain, and plants, and trees, and fruits—to create at the same time in numberless regions of his boundless dominion countless varieties of living creatures, to maintain also in life and action every animal and rational creature, to supply all their wants, and direct all their motions and thoughts—to possess a wisdom which an infinite variety of affairs cannot perplex, a power not to be wearied by constant infinite exertions, and a benevolence inexhaustible by infinite communications of good, and infinite supplies constantly derived from it.—What an exalted, what an astonishing idea of the divine grandeur and perfection; how adorable and how amiable; which while it attracts our contemplation, and excites to the utmost stretch of thought to take it in, is after all incomprehensible!—We may add, what indeed must God himself be, when his works are so magnificent!

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The reader will find many excellent directions for attaining the sense of scripture, in our author's discourse on that subject; and, through the whole volume, the indications of solid sense, extensive benevolence, and rational piety.

A chronological account of the writings of Dr. Amory, drawn up by his friend, Dr. Flexman, is subjoined to these discourses.

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*The Rationale of Circulating Numbers, with the Investigation of all the Rules and peculiar Processes used in that Part of Decimal Arithmetic. By H. Clarke. 8vo. 5s. Murray.*

THAT branch of arithmetic which forms the first and principal part of this work, it must be acknowledged, is more curious than generally useful. Not but that it is also very useful on many occasions, when properly understood and applied. On both accounts it requires a clear and particular discussion; and although the subject has been treated by several good writers, as Wallis, Cunn, Malcolm, and Emerson, we think the tract given by this gentleman has the preference, in point of perspicuity, simplicity, and extent.

In the preface to this book, Mr. Clarke gives a short history of decimal arithmetic and the principal improvers of it, particularly in that part which is the subject of his own performance. The decuple scale of numbers came to us from the Indians and Arabians, and soon supplanted the sexagenary and literal arithmetic, delivered by the Latins, in most sciences except some parts of astronomy, &c. in which it is still usual to divide circles into parts which are sixtieths of each other. The decuple scale has this peculiar property, that in it all numbers, as well integers as fractions, are alike expressed without denominators, which is a most fortunate convenience attending it. The first specimen of decimal fractions, that we know of, is in the Astronomical Tables of Arzachel, a Moor, who was eminent in Spain about the year 1000. Since which time it has had many successive improvements in Europe, especially by the invention and use of logarithms, by lord Neper, of Scotland. Dr. Wallis seems to have been the first who took any great notice of the nature of infinite repeating and circulating decimals, most of the properties of which he has remarked. Since his time something has been continually adding to the subject; either new properties, or the demonstrations of old ones, or in the method of treating it, &c. Our author's is the clearest, and in other respects the best that we have seen.

This part of his book consists of five sections. The first treats of the theory of circulates; containing the demonstrations and

and illustrations of their chief properties, in which are many rules and cases for finding terminate vulgar fractions, that shall be equal to any given infinite repetends or circulating figures; and the contrary. In the other four sections are taught the addition, subtraction, multiplication, and division of repetends and circulates of all kinds; thereby completing this part of arithmetic. The rules and properties are here demonstrated and illustrated by the actual performance of several examples under each rule; and for the further exercise of the learner, and the use of schools, there are added to each case a collection of examples proposed for solution; which is a good method of teaching any subject. In all these operations and rules, Mr. Clarke has made his tract very clear and intelligible, not only by his orderly and distinct method of arrangement, but also by the very notations of his numbers; in which he marks the repetends, not by a dash through the body of the figure, but over the top of it; and the decimal point, which distinguishes decimal fractions, and separates them from integers, is not placed in the old way, but more properly near the top of the figures; a method which we have never seen practised but in one book before, professedly written on arithmetic.

Mr. Clarke employs a sixth section in teaching to find the logarithms of repetends and circulates. This he effects by first finding a finite vulgar fraction equal to the given circulate, by the rules in the first section; and then takes out the logarithm of this vulgar fraction in the common way. After which he gives the solutions of a promiscuous collection of questions, proposed out of various sciences, and chiefly intended as general exercises in all the preceding rules on this subject.

The other parts seem to have been thrown in chiefly to make up a sizeable volume; though it will be allowed that there are to be found many useful and pertinent things scattered up and down among them. The first of those parts, is a collection of 'questions, chiefly originals, with their solutions, for the amusement of such pupils as have touched on the first principles of algebra and geometry; and some are given without solutions, which are intended for the exercise of those that are farther advanced.' Some of these questions are rendered remarkable by the notes and observations added to the solution of them. The 29th question, which is this, 'Required a general rule for the inscribing of regular polygons in a given circle,' gives him occasion to remark on some expressions used by a late writer on the principles of geometry, who had observed on the solution of it, that 'Of this construction or equal division of the diameter and the circumference, no demonstration can be given,



given, having consulted several able geometers concerning it; who say, that it is only an approximation, and not mathematically true. Yet I must own, that I do believe it to be perfectly true, or it could never answer so very accurately, as it does, in all divisions whatever.' On which Mr. Clarke remarks, 'It seems to me something very extraordinary to see a professed geometer reason so very *ungeometrically*. I always thought that not even a mere reader, much less a reformer of Euclid, could give his assent to the truth of a geometrical construction barely from a seeming concurrence of points, or coincidence of lines; but from an obvious regular deduction from first principles. For I am very clear, that there can be nothing effected by lines (at least in plane geometry), but a demonstration may be given, directly or indirectly, of its truth or falsity. If geometry were founded on no better a basis than the bare testimony of external sense, I am afraid we should soon view the whole fabric in ruins. Mr. Malton, through his whole performance, seems to lay a great stress on an *ocular* demonstration. From whence it should seem, that in order to become a proficient in geometry, it is indispensably necessary to be furnished with the whole apparatus of a good microscope, which should be the criterion of every linear construction. It is to be hoped, however, that the following investigation will fully convince this gentleman (without relying wholly on our *optic* faculty) that this rule is so far from being "perfectly true" for all regular polygons, that it answers in one case only, when the cosine of the angle at the center subtended by the side of the polygon is equal to half the radius, which is easily shewn to be the property of an arch of 60 or 120 degrees, answering to the trigon or hexagon.

'It is somewhat surprising that so many able mathematicians should be consulted, in order to be satisfied of the truth or falsity of this rule, which may be so easily demonstrated in the following manner.' By a calculation of the true dimensions he then shews the falsity of the first general construction above referred to. After which he says, 'The latter part of Mr. Malton's 47th prob. is in the same predicament with the other, being proved to be false as follows;' And having gone through the calculation for this purpose, he adds, 'Since the above was written, the investigation of the veracity of these rules has been proposed in the Ladies Diary, to which the above answers were sent with some alterations.'—We find that they have been printed in that work for the year 1776, with this additional note, 'The falsity of this latter construction, with other curious properties relating to it, are demonstrated in art. 48. of professor Hutton's Mathematical Miscellany.'

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In the notes to some other of the questions, he reprehends some practices of another gentleman, of a nature still worse than mistakes in judgment. Mr. Clarke next adds 'several remarks on those parts of the mathematics which seem to the young reader to be rather obscure, namely, on Cardan's and Colson's Theorems for Cubic Equations, wherein a very clear and concise rule is given for extracting the cubic root of an impossible binomial; by which Cardan's theorem is rendered generally useful, in finding the roots of an equation when they are *all* real, as well as when there is but *one* real and two imaginary—On the improbability of obtaining general formulæ for the sur-solid and other higher equations—On the method of tabulating literal equations, illustrated by examples; from whence the reversion of a series, however affected with radicals, may be easily performed—On the direct and inverse method of fluxions, wherein the principles are fully explained, and by avoiding all metaphysical considerations, rendered clear to the lowest capacity. The whole business of finding fluxions is reduced to one general rule; and the particular forms of fluxionary expressions are so distinguished, that the learner may almost immediately determine in what manner the fluent may be obtained—On the correction of a fluent, and the reason of it—On trigonometrical fluxions, with their great importance in astronomy—On the Phænomena of Saturn's ring, being a new and curious analytical solution of the problem respecting the times of its appearance and disappearance; whereby is also exhibited a new species of curves, &c. which is extracted from a treatise just published, entitled, *Essai sur les Phénomènes relatifs aux Disparitions périodiques de l'Anneau de Saturne*. By M. Dionis du Séjour, Fellow of the Royal Societies of London and Paris.' 'I have also,' says he, 'added some new and useful geometrical propositions; and, lastly, have given a catalogue of the most approved authors in the several branches of mathematics, philosophy, and astronomy; from which are selected those that are generally esteemed the most useful, and ranged in the order they may be read by the young students to the most advantage.' These remarks seem not to be all new; nor are they perhaps all quite unexceptionable; for instance, it appears to us that our author, with some former writers, has somewhat mistaken the meaning of Sir I. Newton's first lemma: 'Quantitates, ut et quantitatum rationes, quæ ad æqualitatem tempore quovis finito constanter tendunt, et ante finem temporis illius propius ad invicem accedunt quam pro data quavis differentia, fiunt ultimo æquales.' In this lemma, we apprehend that great man did not mean that *all* quantities, being diminished, would become ultimately equal, and much less all such quantities as  
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are diminished by parts proportional to the quantities themselves, as some have imagined; but only those quantities whose ratio is diminished at the same time with the quantities themselves; as the arc of a circle with its sine, chord, and tangent; and such like.

We apprehend that, in a future edition, our author may think it necessary to make some alterations in the collection of books added at the end of the work.

On the whole, however, we think this an ingenious and useful performance, and heartily wish the author that success which his merit intitles him to.

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*A descriptive Account of the Islands lately discovered in the South Seas; with some Account of the Country of Chamchatca. By the rev. Dr. John Trusler. 8vo. 5s. boards. Baldwin.*

JUDICIOUS and faithful compilations are useful works; but where they are made without sufficient knowledge of the subject, they rather mislead than instruct the reader. We do not, by any means, look upon a Description of the new Discoveries in the South Sea as a superfluous work; but, to answer our expectations, it should be very different from the publication before us. Nothing can have been easier than copying from the different authors who have written on the subject; and yet even that task has been too difficult for the compiler. His judgment at least, as well as his memory, do not appear to have been present at the undertaking, where fancy on the contrary must have acted a principal part.

We remember reading with great attention most of the voyages quoted in Dr. Trusler's title-page, and are persuaded that he has in many of the most important points entirely mistaken their meaning. Where has he read, what he affirms, p. 11, that all the people of O-Taheitee 'in general have whiskers, which they keep clean and neat, and permit to grow so as to flow about the shoulders, or tie them in a bunch on the crown of the head?' That the women at Taheitee eat apart from the men is known; but we know not on what authority Dr. Trusler says, p. 17, that 'if a family are to dine, *each* will have *his* separate provisions, and they will set themselves down at three or four yards distance from each other, &c. &c.'—Pag. 21. we find an observation relative to our own climates which had hitherto escaped us, and will, we doubt not, be equally new to all our readers, viz. *That we blow our German flute through the nostrils.*—The Dr. says, p. 43. That a chief of O-Taheitee alone, 'hath power to plant the *Babylonian* willow before his house; for by bending

bending down the branches of this tree, and planting them in the ground they will shoot afresh; thus the shade may be extended to any distance and in any direction. Under these *shady arches* the chiefs regale, &c. &c.'

Where has the good Dr. picked up this curious piece of information? This new quality of the Babylonian willow is truly admirable; pity, that it should not exist in nature, and pity too, for the doctor's veracity, that the tree itself should not exist at O-Taheitee, as we are well informed it does not, by a gentleman who has been there. Mistakes of the same kind are frequent in this compilation, where many improbable guesses and opinions of different voyagers are also assumed as well-established facts; and where circumstances are often recorded, without the least appearance of critical discernment. The negligent style in which it is written, makes no amends for these defects; on the contrary, it proves the whole to be a hasty and ill-digested performance.

## FOREIGN ARTICLES.

*Considerations sur l'Etat présent de la Colonie Française de St. Domingue; Ouvrage politique & législatif, présenté au Ministre de la Marine, par M. D. H. 2 vols. 8vo. Paris.*

THE author of this instructive work attempts to procure a reformation of various abuses, which, he says, have for a long time prevailed in all the branches of the constitution and administration of the French colony of St. Domingo. For this purpose he not only points out every error and abuse, but also proposes the proper remedy to it. His work consists of two parts, each of them subdivided into four books.

In the first book of the first part, he gives a description of the colony; his notions concerning the respective rights and duties of the mother country and the colony; his reflexions on the question, whether the purpose of the state has been best answered by the traders or by the planters; and speaks of the power and amount of the industry of the settlement.

In the second book, he treats of the rights and laws of property and succession in St. Domingo; and especially of the slavery of the negroes, like a man of sensibility.

'The idea hardest to conceive for a savage,' says he, 'is the idea of servitude; as compassion on the other hand, is the most natural of human feelings. This sentiment is the source of all the human virtues; hence man is in his natural state best disposed to virtue; and among civilized men, he who still enjoys most of liberty, is also apt to be most virtuous; since beneficence is the prerogative of liberty. No wonder then, that the negroes on becoming our slaves, contract numberless vices from which they were free in their native state; as they lose the sense of compassion, with regard to us; and as it is equally certain, that we want that sense for them. Since

we



we have strayed from nature, and are no more free, we are forced to support a system of inhuman politics by a series of cruelties. . . . And we are besides carried away by a crowd of violent passions craving indulgence.

Without entering however into an examen of the lawfulness of this species of property, he only considers the negroes here as belonging to the soil, (*adscriptos glebæ*;) and as such, thinks the property of them, at least gainful, if not just; and that their slavery, were they treated with humanity, would not make them very unhappy. The negroes are good natured, and easily led; laborious, when not disheartened: there is not a race of men naturally more intelligent; their sound sense, while yet uncivilized, is obvious: if we would exact great tasks from them, we must use them well, and make them happy, which is not difficult, as they are content with little. If, on the contrary, they are in want of necessaries, they must of course turn robbers; as nothing attaches them to the settlement. The author concludes this article with contrasting the situation of a negro under a humane, with that of another under a cruel master.

The third book treats of husbandry; the improvement of lands; the means of manuring and fertilizing them; of the necessary tools; of the several products of the lands, and their respective value and price.

The fourth book, treats of money; of the commercial laws; of foreign trade; and of the means of procuring to the mother country all the advantages she has a right to expect from the settlement of a colony.

The second volume treats in general, of the government of the French colony of St. Domingo; the first book, in particular, of the climate of the island, and of its influence on the character of its inhabitants; of its population; of the emancipation of slaves; and of luxury. The climate of St. Domingo is not immoderately hot, because its air is continually refreshed by regular winds, and its temperature varies according to the elevation and situation of places. It is preferable to frigid zones, and free from the various and cruel diseases occasioned by the rigour of winter in the countries of Europe. The only changes perceptible in the temperature of the island are from dry to rainy weather.

The author characterises both the Creolians and the new settlers. Those latter are described as being for the greater part lazy, unprincipled and vicious youths, escaped from paternal correction; or cheats and criminals fled from justice, some of whom become honest men; disguised and fugitive monks; priests tired of their profession; reformed or cashiered military officers; footmen and bankrupts. Yet in a colony filled with such a hopeless and motley crew, great crimes are said to be rare. There are few murderers and robbers among a people living in plenty; but there are already a number of cheats and swindlers, and from the want and defects of justice, and of police, it is to be feared that their numbers will rather increase than diminish.

The Creolians are said to be brave, lively, generous, but with an alloy of ostentation; rarely suspicious; would be sociable if the bands of society had not been injured by the nature of the government. They are inconstant in their tastes, addicted to pleasures, indolent and fickle; candid and honest, but too credulous and too easily imposed upon. They would have many excellent qualities, if these were not too often over-ruled by the force of their tempers;

their vices arise from the climate, and are increased by political disorders.

In the second book, the author treats of the military government, of the militia, and of war. In the third, of taxes, of the administration of justice, of magistrates, of the general police, and of the payment of debts. In the fourth, of the royal ordinances, and the by-laws of the settlement, of the laws of the prince, and of their insufficiency in the actual state of the colony; and concludes his work with a chapter on legislation.

The work has been judged an interesting performance for the mother country, as it explains all the advantages which an industrious nation may derive from sugar colonies; the increase that may be hoped, in the produce of those colonies, without diminishing its value; as it contains just reflections concerning the commerce for which they afford materials and means; on the debts of the colonies; and on the resources which these colonies offer for re-establishing the French navy, and for enabling it to cope with any naval power.

All the reflections of the author are said to rest on facts attested by the administration of St. Domingo, and on the exactest inquiries into the records of the colony. He has employed ten years on these disquisitions, and in making observations in foreign colonies.

The book is written with method, perspicuity and elegance; and its value is increased by an appendix, containing a particular treatise on the legislation proper for the colonies in that quarter. But the French government have paid a particular attention to the author's reflexions on the memory of count de Hennery, governor of St. Domingo, and on the administration of his successor, M. de Vaivre, and suppressed his book by an order of the council of state, dated Versailles, Dec. 17. 1777, and signed Amelot.

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*Histoire de la Ville de Rouen, depuis sa Fondation jusqu'en l' Année 1774. suivie d'un Essai sur la Normandie Litteraire. Par M. S. (Servin) Avocat au Parlement de Rouen. 2 vols. 12mo. Rouen and Paris.*

**T**HIS history of the city of Rouen is written on a judicious plan, and in a good taste. The author includes nothing of public events but what belongs to his subject, and nothing of particular facts but what may interest or entertain every class of his readers. His work is neither dry nor prolix, but as to its respective parts well proportioned, in its totality complete, and contains the history of Rouen from the foundation of the city to the re-establishment of its parliament and magistracy in 1774; with the names and dates of the several foundations, the descriptions of those that are remarkable; a chronological list of the archbishops, governors, military commanders, chief magistrates, the eminent writers who were natives of Normandy, and an enumeration of their principal works.

The text of the history contains the principal events, most of which are already related in general or special histories; but the notes often inform the reader of anecdotes hardly to be found any where else. Such, for instance, is the following remarkable fact which happened in 1562; at the famous siege of Rouen, in which the king of Navarre was slain.

M. de Civile, a citizen of Rouen, and captain of a regiment of foot, was wounded in an assault, thought to be killed, and stripped  
and



and buried by pioneers. His body remained in the grave from eleven o'clock in the forenoon, to six o'clock in the evening, when his faithful servant la Barre, learned the fate of his master, dug him up, and thought he perceived some signs of life. He carried him to a convent, where the surgeons employed in dressing the wounded, insulted his zeal, and assured him that his master was dead. The servant, however, without being disheartened, carried his master home, washed his wounds, and put him into a very warm bed; where the body lay motionless for five days together. But on the sixth day, the wound on a sudden discharged a great quantity of blood and matter. The wounded man opened his eyes, sighed, complained, received restoratives, and within a few days, perfectly recovered.

In another note, we are told that the founder of the famous bell, called George d' Amboise, after Lewis the Twelfth's minister, was so violently agitated, first by his fear of miscarrying, and afterwards by his joy at his success in that work, that he died at the end of nineteen days.

### FOREIGN LITERARY INTELLIGENCE.

*Trattato delle Aque minerali de Nicola Andria, M. D. et Professore straordinario di Storia Naturale nella Regia Università di Napoli. 8vo. In Napoli.*

A Valuable treatise, divided into two parts; of which the first treats of mineral waters in general, and of their divisions; and the second contains analyses of a great number of mineral waters in various places.

*Descrizione topografica e storica del Dogado di Vinezia, con una nuova Carta di questa Provincia. 8vo. In Vinezia.*

The first number of a very minute description of the environs of Venice, containing the Dogado, or Duchy, divided into its ten podestaries or small governments, and illustrated with a valuable map. The description comprizes the rivers, hills and mountains, antiquities, natural productions, population, and historical notices. The author, a young Abbé, proposes to describe the other Venetian provinces on the continent, in the same manner.

*Instructions Physico-mécaniques à l'Usage des Ecoles royales d'Artillerie, & du Genie, de Turin. Traduites de l'Italien de M. de Antoni. 2 vols. 8vo, with Cutts. Strasburgh and Paris.*

Signor de Antoni appears in his instructive work, to prefer experiments to calculations; and his intelligent translator advises his countrymen to adopt the same principle and method, as likely to improve the science of engineers and gunners, and to facilitate victory.

*Contrepoisons de l'Arsenic, du Sublimé corrosif, du Verd-de-gris, & du Plomb. Par M. P. Toussaint Navier, &c. 2 vols. 12mo. Paris.*

A happy and valuable application of chemistry to physic.

*Récherches sur les Maladies Chroniques, particulièrement sur les Hydropisies & sur les Moyens de les guérir. Par M. Bacher, Docteur-Régent, &c. 8vo. Paris.*

An original and capital work, replete with accurate and instructive observations.

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*A Letter to the Right Honourable Willoughby Bertie, by descent Earl of Abingdon, by descent Lord Norreys; High Steward of Abingdon and Wallingford. In which his Lordship's candid and liberal Treatment of the now Earl of Mansfield, is fully vindicated.* 8vo. One Pound Scotch. Payne.

THIS is an ironical publication, in which lord Abingdon is severely handled for his attack upon lord Mansfield in a late pamphlet, and the chief-justice as ably defended. The author appears to hold no common pen. His performance has much merit, and speaks a master's hand. Independently of politics, its genuine wit and humour intitle it to a perusal. Were it not for what it says of a publication \*, which we reviewed last month, we might perhaps ascribe it to the same author. The pamphlet before us is confessedly written by a gentleman at the bar. Our readers may judge of the whole from the first page or two, which we shall transcribe for their entertainment.

\* My Lord,

There is a part of your lordship's very masterly performance, entituled—"Thoughts on the Letter of Edmund Burke, Esq. to the Sheriffs of Bristol"—which has, by many, been severely, but unjustly, censured. Whether it be from envy, or from what other motive, I cannot say; but there are, who have gone so far as to brand it with the unseemly epithets of—"ill-timed, uncandid, illiberal." It is that part, my lord, where you speak of the *now* earl of Mansfield †. I thought, therefore,—thinking your lordship fees, is catching—I thought I could not render

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\* Second Thoughts, or Observations upon Lord Abingdon's Thoughts.

† The author of "Second Thoughts" has severely handled many of our noble author's Thoughts. I would not wantonly expose myself to his gripe. These unfortunate Thoughts, therefore, I must leave undefended. But I will venture to reprove this second thinker for his uncandid insinuation, that lord Abingdon meant *any reflection* by giving to the word *now* "all the emphasis of italics." Lord Abingdon knew the blood of the Murrays, though not subtilized by the volatile salts of Italy, to be at least as pure, at least as noble, as the blood of the Berties. What reflection could he then mean? No reflection at all. The emphatic *now* was suggested by the inbred modesty of diffident merit, as much as "by the inbred politeness of hereditary rank." It is the voice of humility. "Rank me"—so his lordship should be understood—"Rank me among those, who

"Nothing themselves, are of their fathers vain."

"Remember my antagonist is a man, who, even had he not been so nobly descended, *would*

"Have earned those honours I was born to wear."

a more



a more acceptable service to your lordship, nor a more useful one to the public, than to send forth this short, but, I trust, full, defence of the passage in question. To encourage young speakers is among the merits of governor Johnstone\*: be it among mine to encourage young writers. For many reasons I deferred the publication of this my Commentary to the present hour. The business of my profession gave me no earlier opportunity of perusing your lordship's work with meet attention. I was willing, besides, to wait, till more editions than one had appeared: because I was willing to have your lordship's cool, deliberate, Thoughts. For, I saw, your lordship had offered the captivating excuses of incapacity and inability; the conciliating appeal to the candor of the world: in a first edition those excuses might have been troublesome; because they kept open to your lordship a door of retreat: in a fourth edition they are mere nullities; all retreat is precluded. I may now, therefore, enter upon my task with greater boldness. Whatever it might be at the first, your lordship's aim in submitting your Thoughts a fourth time to the public, must be "*to confute, not to be convinced; to point out error, not to arrive at truth* †." For the sake of mutual ease I shall lay aside the pedantic stile of ordinary commentators, and follow the example of Mr. Burke. As he comments upon acts of parliament, I shall comment upon the Thoughts of peers, in the loose, desultory, stile of a letter-writer.

\* What effect the Letter of Mr. Burke may have produced upon the good sheriffs of Bristol, is more than I am able to determine. Be that as it may, great is the merit of this Letter; immense the advantages, which this thrice happy country has already derived, and will, no doubt, continue to derive, from it. To have produced no effect on the sheriffs of Bristol, would not detract from the merits of the Letter. Possible it is, as one of our adversaries has suggested ‡, that "the understandings of sheriffs may be slower than the understandings of all other his majesty's liege subjects; and the understandings of the sheriffs of this same good city of Bristol slower than the understandings of the sheriffs of all other cities." A woolpack is said to be impenetrable to a cannon-ball: and so might be the heads of these sheriffs to the impetuous momentum of Mr. Burke's eloquence. But into penetrable matter the Letter forced its way. It did more than the learning, the instruction, the rod of a Markham: it produced effects, which neither the acquaintance of a De Lolme, the conversation of a Forster, the intimacy of a

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\* See Mr. Almon's account of the governor's reply to a young baronet at the opening of this session.

† See his lordship's Thoughts, fol. 4.

‡ See a Letter to Edmund Burke, Esq. 2d. edit. printed for Cadell.

Vivian, were able to produce \*. It taught your lordship to think: it emboldened you to publish your Thoughts to an astonished world. And here, as it was to be expected, its miraculous effects have ceased. I am not among those who think it ought to have done more; who think that to "the pen of a ready writer," it should have added "the gift of tongues;" should have given your lordship courage to speak †.

We wish the limits of our Review would suffer us to contribute to the entertainment of our readers by transcribing more of this well written performance.

*Plan of Re-union between Great Britain and her Colonies. 8vo. 3s. 6d. sewed. Murray.*

The profits arising from this performance are dedicated to the committee appointed to receive subscriptions for the soldiers wounded in America.

After reading the advertisement prefixed to the book, no reader can entertain a doubt concerning the purity of our author's intentions. It only remains to speak of the execution of the work. The praise of meaning well is clearly this writer's due. The next question is whether he deserve the praise of writing well. The passage which follows, at the same time that it lets the intelligent reader into a conception of the author's plan of re-union, will resolve that question in the affirmative.

' Thus all local privileges, hardships, and taxes, would be done away; every province would push on its natural advantages for the general benefit. Scotland would attend to its fisheries, and improve its linen. England would multiply its grain, and polish its manufactures. Ireland would stock its pastures, and extend its fisheries to the banks of Newfoundland. Public burdens would be equally borne; common advantages would be equally shared. The whole cemented by the bands of trade and policy, would acquire a strength and consistency, of which, in our present discordant state, we are incapable of forming an opinion. England has more than doubled the exertion of her

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\* It is certain, however incredible it may appear, that our noble author had the happiness of being educated by Dr. Markham; of being acquainted, conversing, travelling, with the three other gentlemen; the first of whom is well known by his History of the Constitution of England; the second by several political works, as well as by many able performances in his professional line; and, by the way, ought to be known, by a more distinguished rank in that profession: the third, alas! is dead.

' I am sorry his lordship yet remembers the smart of his master's rod. It may be dangerous to speak of it so publicly. Departed kings are, among subjects, the best of kings. Departed masters are, among scholars, the best of masters. In the eyes of scholars, to tell tales out of school is a high crime and misdemeanor: and, ever and anon, scholars, taking upon them to punish such crimes and misdemeanours, have used the birch as severely as masters. Caveat!

† To read a speech is not to speak.



strength, by the incorporation of Scotland; how much more would her energy increase, were Ireland and the colonies adopted into one equal system of laws and commerce. For as England is the undoubted, though the reluctantly allowed, head, so would she reap the greatest profit, from this extension of freedom and commercial advantages. And as the tide of commerce flows naturally towards the capital, that city would most sensibly feel the benefit of the regulation.

‘ This incorporation, or communication of privileges and rights, is that plan of equal liberty and equal law, which generous freedom would extend to all her children, and which, for the improvement and stability of the British empire, it were to be wished the manners of the present age were prepared to receive. And which, could example persuade us, we should embrace. It was the absurd reluctance, which the Athenians had, even to communicate to individuals the rights of citizens, which made their once splendid maritime empire of so short a duration. It was the readiness, with which the Romans incorporated their conquests, that gave stability, extension, and strength to their sovereignty.

‘ In this general plan, we have not repeated what we have already proposed, concerning the admission of American representatives into parliament; because, though such a measure would no doubt fall in with the common prejudices, respecting representation, and might, in itself, be a proper and just measure, though we think the measure highly practicable, and the present the season for enacting it, yet, in the plan, which we have proposed for the government of the colonies, by the impartial extensions of privileges and burdens, it is in no respect necessary for the purposes of freedom or security, while our legislature already contains an essential branch taken, for a period from, and returning after a period, again into the mass of the people. It is remarkable that the Greeks, whose love of freedom cannot be disputed, had so little notion of the necessity of representation, in that very extensive light for which our American patriots contend, that, though they thought themselves capable of managing in their own persons, in their assemblies, the ordinary affairs of the community; yet when any violent disorder or confusion had crept in among them, they were accustomed to resign their legislative powers into the hands of some single citizen, whose skill and candour they held in estimation, reckoning themselves secure in the reflection, that when he made laws for them, he bound himself, his family, and friends. With all due deference to the sages of antiquity, the British parliament, to the great emolument of the colonies, has been accustomed to exercise a power of like kind with the Grecian legislators, over them; and such are the prejudices, intrigues, and little, narrow, exclusive schemes, prevailing among the colonies, that parliament will continue under the necessity of daily exercising this authority. Why may it not then, under proper

regulations, at once assume the power of ordinary legislation for them? Did they not grasp at the shadow, while, in setting up for themselves, they spurn at the substance of freedom, they would solicit parliament to take upon it this task.

'In truth, the present ties between Great Britain, its legislature, and America, properly drawn out into action, are sufficient, in our system, to secure every valuable purpose of society, which the last can claim or desire. In saying this, I forbid all reference to the gloomy inexperienced fears of suspicion, and the dread of what parliament, possibly, may do, destructive of the rights of America; because there is nothing more vague, more silly, more uncertain, yet more unanswerable than such suggestions. The friends of America place the height of political security in every man's being his own legislator; that is, in the dissolution of all the claims of society. But suppose every single person erected into so many individual states, without even the mutual attraction of Epicurus's atoms, for attraction would produce mutual dependence; what, in a melancholic disgusted mind, shall preserve this kingdom of *I* from suicide or self-destruction: or, is this a government for which Englishmen are particularly adapted? We know this case happens every day; the other, parliamentary oppression, remains yet a non-entity in the regions of discontent.

'To conclude, if our plan of incorporation, and equal taxation, should take place, the union between Britain and her colonies would be strengthened, the energy of government would be felt in the most distant provinces; and the whole co-operating to one point of equal liberty and equal law, would flourish, invincible by any force. Thus would Britain, enriched by, and protecting her colonies, sit as the revered, watchful, invigorating head of the empire, the center of commerce, and QUEEN of the nations.'

This publication contains much information judiciously put together, and fairly applied in argument. The language is spirited and manly, and much superior to the usual style of temporary political essays. A warmth, perhaps a virulence, breaks out here and there, which we might possibly blame if it did not serve to convince us how much the writer is in earnest. This warmth is particularly conspicuous in the notes.

They who are not tired of the American question, will find satisfaction from turning to this book.

*Thoughts on the present State of Affairs with America, and the Means of Conciliation.* 8vo. 2s. Cadell.

This pamphlet is written with tolerable ability and information. It begins also with some degree of impartiality; but the American scale, gradually sinking, at last settles, and discovers the true weight of our conciliator's arguments.

'I apprehend it would prove most effectual, for disappointing the arts of untractable spirits, in both countries, if, without minutely entering into a detail of conditions, the most



extensive general powers were immediately granted, by act of parliament, to proper commissioners, named in the act, to conclude an agreement with America, upon such terms as shall be found most effectual, for establishing a mutual and lasting confidence between the two countries.'

We discover rather too much of the dictatorial spirit in this performance,

The idea of proportionate taxation is a good one; but it was originally started in the plan of reconciliation subjoined to the well known 'Remarks on the Acts which have passed relative to America.' If our author knew this, he should have acknowledged it.

*A Bill upon the Principles of Lieut. Tomlinson's Plan, for the more easy and effectual manning of the Royal Navy, &c. By the honourable Temple Luttrell. 8vo. 1s. Matthews.*

For our own parts, we are such simple politicians as to discover no great use in putting any question in any assembly upon any subject, if the minority be not to abide by the fate of it. Why are we to believe opposition, when they tell us of the villany of administration? When they get where they want to be, they also will be opposed.—The present bill was rejected by a moderate majority of 2 to 1—odds, we should conceive, in politics—108 to 54. This modest publication of it, is like a school-boy's printing a poem deemed unworthy the prize, which, nine times out of ten, only proves him to have more vanity than ability.

*The Political and Religious Conduct of the Dissenters Vindicated; in Answer to a Letter addressed to the whole Body of Protestant Dissenters. By the Author of a Letter to the Bishop of Landaff. 8vo. 1s. 6d. Dilly.*

The author of the Letter, to which this is an answer, had asserted, that the public conduct of the Dissenters has hardly in any single instance been actuated by truly patriotic principles; that their opposition to arbitrary power has scarcely ever been supported by a single motive, which extended beyond the enclosures of their own conventicles; that they have been left to the ridicule, reproach, and restraint, which their real views probably deserved; that even the historians of our own country seem desirous to consign them to oblivion; that they have opposed arbitrary princes, to introduce a worse kind of tyranny under the name of a republic; that government has generally found it necessary, under religious pretences, to restrain their ambition; that the Dissenters never meant by liberty any thing more, than the liberty of destroying the church of England, and setting up Presbyterianism in its stead; that they have been worrying one another, and have reduced their numbers, their credit, and their influence almost to nothing; and that, when they applied for the repeal of the test laws, sir Robert Walpole insulted them with a bribe; nay, bought their silence and future obedience for fifteen hundred pounds a year.

These are dishonourable insinuations, which the author of this pamphlet, Mr. Benj. Thomas, endeavours to refute. He does not attack his antagonist in a grave argumentative style, but lashes him, as a boy scourges his top, in sport and good humour.

### D I V I N I T Y.

*Candid Reflections on the different Manner in which many of the learned and pious have expressed their Conceptions concerning the Doctrine of the Trinity.* By Benjamin Fawcet, M. A. 8vo. 1s. 6d. Buckland.

The first part of this tract contains a short history of the Trinitarian controversy, from the time of the Nicene Council in the year 325, to the present time. The latter part consists of general observations on the preceding history.

The author's principal inference is to this effect: that every serious person, who attentively examines the sentiments and expressions of the most eminent writers in this controversy, must acknowledge, that these are difficulties attending every scheme, which has been proposed for the explanation of this doctrine; and that these difficulties ought to teach them moderation and candor, and inspire them with brotherly love towards each other, instead of mutual animosity and contention, censure and reproach.

This pamphlet is written with a useful design, and may be read with advantage by those, who wish to have a general view of the Trinitarian controversy.

*An Apology for the Clergy, and particularly for Protestant dissenting Ministers: A Sermon preached at the Ordination of the reverend John Yates, and the rev. Hugh Anderson, in Liverpoole, Oct. 1, 1777; by the rev. William Enfield, LL.D. with a View of the Character of the Christian Minister, in a Charge delivered on the same Occasion, by the rev. Richard Godwin, 4to. 1s. 6d. Johnson.*

A vindication of the clerical character, and an apology for those dissenting ministers, who are ambitious to be considered as steady friends to free enquiry, and rational religion. The Charge annexed contains some excellent advice to young divines, deduced from these words of St. Paul to Timothy: 'Take heed unto thy self, and unto thy doctrine.'—Both these pieces are well written.

*A Sermon preached in the Cathedral Church of Lincoln, on opening the New County Infirmary, before the Governors. And published at their Request. By James, Lord Bishop of St. David's. 4to. 1s. Crowder.*

From this text, 'Ye have the poor always with you,' Mar. xiv. 7. his lordship takes occasion to consider the wisdom of Providence in the appointment of different orders of men in society; the respective duties of the poor and the rich, and the peculiar circumstances of the infirmary.

*A Ser-*



*A Sermon. Inoculation for having the Small Pox, a Practice presumptuous and sinful. By Joseph Greenhill, A. M. Small 8vo. 6d. E. Johnson.*

By this performance the author appears to be a pious conscientious divine; but a very indifferent writer, and a worse reasoner.

*A Philosophical and Religious Dialogue in the Shades, between Mr. Hume and Dr. Dodd, with Notes by the Editor. 4to. 2s. Hooper and Davis.*

The chief subject of this conference is a question started by Mr. Hume, viz. Whether there is any necessary opposition between faith and reason, religion and philosophy; or whether the character of a Christian and Philosopher may not be happily united. It is suggested by Mr. Hume, that the moral conduct of a philosopher is actuated and governed by sentiments and ideas very different from those of Christianity, and that his principles are of a more sublime cast; that the idea of forgiveness through repentance and the intercession of another being must, by constantly operating on the mind, render it less cautious in transgressing the boundaries of morality; and that the notion of future rewards and punishments is mercenary, and detracts from the generous nature of true virtue. These objections are answered by Dr. Dodd. Mr. Hume then replies, that if the practical principles of Christianity have necessarily so powerful and so salutary an influence on the heart, as the doctor and others maintain, it is surprising, that he, who was daily conversant with them, should have egregiously deviated from the line of moral rectitude. Dr. Dodd accounts for his eccentricities; and, in his turn, expresses his surprize, that a man of Mr. Hume's judgement, in other matters, should adopt such absurd opinions on the subject of religion; and that one of *his* principles should retain so fair a moral character through life. In answer to this enquiry, Mr. Hume ingenuously acknowledges the prejudices which biased his mind on the subject of religion.

‘ In the first place, he says, the example of the venerable philosophers of antiquity was all before my eyes. I could not help entertaining the highest admiration for those enlarged minds, who soared above their contemporaries, broke the fetters of superstition, and asserted the rights of reason. To imitate these great men, it must be allowed, was no vulgar ambition. 2. The various and fantastic appearances of religion in different ages and countries filled my mind with disgust and perplexity. 3. The seeming contradiction between prophecies and miracles, and the ordinary apparent course of nature, in a great measure determined me against the belief of Divine Revelation. 4. I could not review the religious wars and animosities of Europe, but with a mixture of horror and pity. 5. My unfavourable impressions of religion were not a little strengthened by the aversion which I had conceived against the ecclesiastic order in general.

neral. It is wonderful what effect all these combined prejudices had upon my mind, and how they engaged my reason on their side. Such was the progress of my sentiments, that at length it appeared to me no inglorious enterprize to overturn the motley systems of superstition, as I deemed them, which prevailed over Europe, and to establish upon their ruins the rational principles of pure theism.'

Here the author very properly subjoins the following note: 'If there be any probability in this theory of the origin and progress of Mr. Hume's opinions, it ought to teach the young and the ingenious how insensibly the mind may contract a dark and sceptical colouring.'

After some farther debate, the conversation ends with this declaration by Mr. Hume: 'Posterity, Dr. Dodd, will review your character with a high degree of abhorrence, on account of their vices; and the pernicious tendency of my metaphysical system will considerably lessen their admiration of my virtues and genius.'

This ingenious performance is intended to furnish an antidote against the pernicious influence of the opinions of the one, and the morals of the other.

#### M E D I C A L.

*A Treatise on hysterical and nervous Disorders.* By Daniel Smith, M. D. 8vo. 1s, 6d. Carnan and Newbery.

A pamphlet containing seventy-seven pages, sixty-one of which are filled with quotations from other writers; vamped up to recommend a nostrum that is offered to the public, upon the authority of its success in two indistinct cases only.

*An Address on the Subject of Inoculation.* By R. Bath. Small 8vo. 6d. Bew.

This address relates to a plan of inoculating persons for the small pox, at a moderate expence. As the design may prove of advantage to the lower class of the people, and it is not improbable that Mr. Bath is a better practitioner than he is a writer, we wish him success in his project.

#### P O E T R Y.

*Prayer: A Poem.* By the rev. Samuel Hayes, M. A. 4to. 2s. Doddsley.

The great point, to which poets should attend, is the introduction of those topics, which furnish them with magnificent images, and romantic descriptions. If the subject will not admit of these poetical embellishments, it is injudiciously chosen, and will inevitably depress the writer's imagination. It was principally on this account, that Milton was unsuccessful in his attempt to write an epic poem on Paradise Regained. The subject was barren, and did not supply the poet with that grand and beautiful scenery, which appears with distinguished lustre in several parts of Paradise Lost.

There



There is, however, hardly any subject, on which a real poet may not strike out something beautiful or sublime, and preserve an equal spirit of enthusiasm, through two or three hundred lines.

This writer, in treating of prayer, has very properly made choice of two or three topics, which admit of poetical ornament, the pompous ceremonies of superstition, the orisons of the monk, the prayer of the hypocrite, &c. His piece may stand in the first class of those, which have entitled their authors to the rents of the Kissingbury estate.

*Wisdom. A Poem. 4to. 2s. 6d. Bew.*

The production of a young writer, whose judgment, we suppose, is not yet come to maturity. In the following lines he expresses himself as if he had an apostolical commission.

‘ When, lo ! more awful speaks th’ eternal Word—  
Go on, fear not, I’m with thee, I, the Lord.  
Obedient now with faith, I take the pen—  
Awake, arise, attend, ye sons of men.’

Sometimes he sinks into ungrammatical absurdities :

Claim not the glorious title of my song,  
To you, proud nat’ralists, it *do n’t belong.*’

Sometimes into vulgarisms :

‘ Through him alone, who ancient is of days :  
“ From babes and sucklings he ordaineth praise.”  
*Dost ask* what praise ?  
Then why *dost* tremble, why heav’n’s aid implore ?

Sometimes into the bathos of nonsense :

‘ Hast thou an *arm* like God, thou earthly *limb* ?  
And can’st thou thunder with a *voice* like him ?’

At other times he writes in a higher strain. *Wisdom*, he says,

*Attunes* the *springs* of joy, and charms despair ;  
Calms to sweet peace, and ope’s the door of pray’r ;  
Gives the sick soul with livelier hopes to rise,  
And seek an heritage beyond the skies.  
Oh, what amazing wonders does she here !  
Makes barren fruitful, makes the rough path clear,  
Makes roses spring where thistles grew before,  
And lambs to bleat where wolves were wont to roar.  
Before her tempests cease, and storms subside,  
Rocks melt, and mountains sink, and seas divide ;  
O’er Death’s dark shades she pours her living ray,  
And ope’s the gates of everlasting day.’

*Perfection. A Poetical Epistle. 4to. 2s. Bew.*

A severe, impetuous attack upon Mr. John W——y. Another piece in the same style and manner by the same author, entitled, *The Saints*, is mentioned in our last Number.

Saberna. *A Saxon Eclogue.* 1s. Bew.

In this poem 'Dis may goes forth on the wings of night'—'Ways are pathed'—Skies are brumal'—'A lady seeks out a lone sequesterment'—A man 'seems like Misery wedded to Despair'—and 'The morn peers.'—These are unpardonable affectations of thought and expression: but the poem altogether is not without merit.

*Fabulae Selectae, Auctore Johanne Gay, Latine redditae.* 8vo. No Bookseller's Name.

An elegant translation of eighteen fables. The author has, in general, preserved the ease and delicacy of the original, and every sentiment, as far as the idiom of the Latin language would admit.

*Fifth Ode of the King of Prussia's Works Paraphrased. On the Present War.* 4to. 9d. Baldwin.

Bad poetry, worse grammar, and, in short, every thing that is despicable. If his majesty of Prussia had the author in his dominions, we suspect he would prefix his head to his poem.

*The Auction: a Town Eclogue.* 4to. 1s. Bew.

The preface to this publication has more merit than the poem. We have continual occasion to desire our minor poets would rhyme more to the ear than to the eye—It would not be amiss if they supposed that sightless Milton were to *hear* all their compositions recited. He would not suffer 'town—own,' 'tone—gone,' 'mourn'd—scorned,' 'shewn—town,' 'shewn—gown,' 'come—doom,' 'plac'd—feast,' 'boast—lost.' It does not always happen, that, because two words have two or three letters alike, they must therefore sound alike.

We have met with nothing in the poem which deserves so well to be transcribed as the subsequent passage from the Preface.

'No greater proof of modern extravagance need be required, than the frequent auctions of the property of *living* persons. Do we not daily see those ancient seats which have been considered as almost sacred by former possessors, dismantled by the rude hand of their extravagant owners, and every thing that had given splendor to hospitality, borne away to the auction-room; while it as often happens, that the domestic apparatus of modern magnificence is almost without an interval of repose between the warehouse of the upholsterer and the repository of the auctioneer.

'Persons of eminence in the latter profession possess, I am most credibly informed, such a surprising insight into future events, as to have a long previous knowledge of the greater part of those lots which are to receive their future fate from the stroke of their hammers. Nay, I have it from undoubted authority, that they will, frequently, direct the attention of their particular friends to the well-furnished houses of many in the actual flourish of high life, for a speedy decoration of their own.

'I am



‘ I am sorry to say it, but these auctions are so many genteel, honourable, and right honourable bankruptcies; though without the forms, and, too frequently, without the justice of a legal commission. I might produce a long train of circumstances to prove a similarity; but I will not disgrace, by such a comparison, the honest tradesman, who may, by various unforeseen accidents, be reduced to this situation without the least imputation of his diligence, his skill, or his integrity.’

## MISCELLANEOUS.

*The Accidence; or first Rudiments of English Grammar, designed for the Use of Young Ladies. By Ellin Devis. The Third Edition, 12mo. 1s. 6d. Beecroft.*

This Accidence is mentioned in the xxxixth volume of our Review. At present therefore we need only observe, that it is now improved by many considerable additions.

*Principles of English Grammar, by William Scott, Teacher in Edinburgh. 12mo. Richardson and Urquhart.*

The merit of this grammar consists in its being clear and concise, and consequently easy to be understood and remembered.

As the author intimates, that every friendly hint will be thankfully received, it may be worth his while to consider the following queries.

Is not the arrangement of the verbs under six different tenses, viz. the present imperfect, past-imperfect, future-imperfect, present-perfect, past-perfect, future-perfect, too prolix and scholastic, in a grammar intended for children?

Is not the following mode of comparing monosyllables absurd? ‘ Great, greater or *more great*, greatest or *most great*; long, longer or *more long*, longest or *most long*; young, younger or *more young*, youngest or *most young*.’ No polite writer can even be supposed to say, a thing is *most great*, *most long*, or *most young*. All monosyllables, except a very small number, are compared by *er* and *est*.

Is not the word *firstly* a vulgarism? Is it not a manifest impropriety to call *you*, as well as *thou*, the second person *singular*, as it can never admit of a verb in the singular number? We constantly and invariably say, *you are*, *you have*, *you shall*, and not *you art*, *you hast*, *you shalt*.

Is not *writ* improperly used as the past time of the verb *write*? The true inflection is *write*, *wrote*, *written*, and in the participle *writ* by contraction: as *smite*, *smote*, *smitten*.

Is not this formation of the verb *lay* equally exceptionable, *lay*, *laid*, *laid* or *lain*? *Lain* is the participle of *lie*, and should never be used as the participle of the verb *lay*.

The author informs us, ‘ that what seems farther necessary to render this work complete will be published hereafter, as an additional part or appendix.’

*A Treatise*

*A Treatise on the Law of Nature, and Principles of Action in Man.*  
By Granville Sharp. 8vo. 4s. Boards. White.

The point, which this author endeavours to establish, is, the unlawfulness of subjecting mankind to involuntary servitude, either under political, or private dominion.

With this view he endeavours to ascertain the true idea of the law of nature, and the principles of action in man; for which purpose he has recourse to the Mosaic history of the Fall; and he there finds, 'that man was not enlightened by the divine law of reason within himself when he was first created; or at least not with so great a share of it, as has since been justly attributed to him;—that the knowledge of good and evil was an additional faculty acquired by human nature, through the transgression of our first parents;—that by their criminal usurpation of forbidden knowledge, mankind are rendered accountable to the eternal judge, and through knowledge become guilty before God, and continually subject to sin and death;—that conscience, reason, and *sindereſis*, though sometimes treated as distinct, are nevertheless essentially founded on one great principle, the knowledge of good and evil;—and that this divine faculty is the grand principle, whereby men, who have not the law, are a law to themselves.'

Having thus investigated the law of nature, he observes, 'that doing as we would be done by,' is a fundamental axiom of this law, and ought to be the universal principle of action.

Nevertheless, he says, sinister motives frequently prevail, and engage the greater part of mankind in the pursuit of temporal interest, or partial and sensual happiness. This brings him to consider the corrupt affections, lust, avarice, pride, revenge, love of power, &c. together with the influence of the spiritual enemies, as motives to action, which produce injustice and oppression, and lead men to destruction.

On the contrary, he observes, that by a right use of our knowledge, in choosing and preferring the good, and in resisting and rejecting the evil, we are capable, through Christ, of partaking even of the divine nature;—but that men can have no pretensions to this inestimable privilege, or the glorious promise of divine inspiration, as a principle of action, if they form to themselves a mode of believing, which is totally different from the faith once delivered to the saints.'

The idea of this necessary faith leads the author into a long and laborious defence of the doctrine of the Trinity, which, he thinks, is by no means foreign to the subject and intention of this tract.

We do not, however, see the propriety of launching into this profound controversy, or into a long dissertation concerning the influence of evil spirits, in a treatise on the Law of Nature. Such digressions embarrass the argument, and destroy that perspicuity, order, and conciseness, which ought to be inviolably observed by every writer.

*A Letter*



*A Letter to Benjamin Franklin, LL.D. F. R. S. in which his Pretensions to the Title of Natural Philosopher are considered.* 8vo. 1s. Bew.

This letter might, at this time, have been spared. If Dr. Franklin, in the estimation of the majority of this country, be a rebel, it follows not, as of consequence, that he cannot be a natural philosopher. The anecdote which is circulated of taking down the doctor's conductors from a certain great house, cannot be true, as it favours more of the petulance of a school-boy, than of the pride of injured majesty. We shall criticize this writer with more fairness than he criticizes the doctor, and at least let him speak for himself.

‘ When the public have once conceived a great opinion of any man’s abilities, they give him credit for whatever he chuses to advance; and whoever should endeavour to persuade them that they have been mistaken, will meet with an indifferent reception, and may probably be considered as offering them an insult.

‘ This makes it necessary that the republic of letters should never be without some bold critic, in every branch of learning, to bring a man’s pretensions to a strict examination, before his reputation get to such an height as to be of pernicious example.

‘ But an author, whose reputation has been acquired by some discovery in science, and who has besides the merit of being illiterate, is in some respects out of the reach of criticism; because, in this case, things not very consistent with each other are sure to be advanced and defended. For, if he be convicted of blundering in points of learning, or should be proved ignorant of every thing done by others, in the very science to which he chooses to refer his own discoveries, his deficiencies, instead of turning to his discredit, will be considered as so many vouchers for his great abilities. Nor will his admirers rest satisfied with this, but the man himself must be reputed a prodigy, and all useful knowledge limited to his acquirements: and, in order to favour this opinion, the philosopher himself (for he can be no less) never fails to inform us, if not in direct terms, at least by broad hints, that he arrived at his present eminence, though ignorant of many branches of learning which have been generally reputed useful.

‘ Such prodigies have never been favourites of mine; nor can I recollect any instance, where their writings have not convinced me, in the strongest manner, of the necessity of a regular education, for every one from whom any useful improvement in science is to be expected.

‘ As you are one of those self-taught philosophers, I am sufficiently sensible of the disadvantages which I labour under, in attempting to call in question your pretensions to the title of Natural Philosopher: though I might take some boldness from this consideration, that the matter in debate may be considered as capable of demonstration; and yet I shall be very much disappointed

appointed if this endeavour to set them right meet with a tolerable reception from the public.'

Our letter-writer here seems angry that the doctor never took his degrees at his own university of Oxford—we are sorry to find no more liberality of sentiment in a gentleman who seems to have experienced that good fortune. Another passage contains still less.

'The modern method of *handling* Natural Philosophy, is apt to put one in mind of the virtuosos in Gulliver's Travels, who, neglecting the use of language, were to converse together by producing the things themselves which were the subject of their discourse; only with this difference, that if a modern philosopher were to explain, in his way, what Newton has universally and fully demonstrated in a single corollary, concerning the Mechanical Powers, (whether oblique or direct) instead of a pedlar's pack, he must be attended by a waggon loaded with things.

'Nor is this the worst consequence of such a method; for men wholly illiterate are, by the assistance of these instruments, qualified for commencing philosophers; seeing one who can neither understand a demonstration or computation, may nevertheless be qualified for blowing up bladders in an air-pump, or for drawing sparks from an electrical machine. Thus the science has been filled with mechanical and vulgar expressions, even to such a degree, as to discover the company it has kept, by the language it speaks. You yourself furnish us with many instances of your low breeding in this respect; and, amidst all your philosophical parade, it is easy to discover the *Worker at the Press*: for instance, what do you mean by a *four-square* hole?'

That the doctor has been a worker at the press does him much more credit than his adversary acquires by the observation.

*A New and Complete History of Essex.* 6 vols. 8vo. 1l. 16s. boards. Newbery.

The first volume of this work made its appearance in 1769, and contained very little of an interesting nature\*; nor have we reaped greater satisfaction from the additional volumes now before us. We would not, however, impute this defect to the author, who discovers much industry, but to the situation of the county of Essex, which affords but few materials for the purpose either of the antiquary or natural historian.

The work contains a minute detail of the several parishes in the county, and is ornamented with a number of plates.

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\* Crit. Rev. vol. xxviii. p. 333.

